The Believer's Provision Series **Book 5**

ارق نفسك وأهلك بنفسك

Self-Ruqya Treatment

Do it Yourself

Treat Your Family

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بسم الله الرحمن الرحيم

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Foreword

In the Name of Allah, the Beneficent, the Merciful.

May Allah's peace and blessings be upon His noblest Prophet and Messenger, Muhammad, upon his kin and upon his Companions.

I have read this booklet on treatment by *ruqya* from the Qur'an and sound Hadiths. Obviously, brother Khaled Ibn-Abdulrahman Al-Jeraisy has done a great job, selecting useful established supplications as well as suitable Qur'anic verses. The selected *ruqyas* can be easily used by any sensible adult to treat himself or his family members. They can be also used as daily and nightly prayers for protection from Satan and his allies.

May Allah reward the writer greatly. May He make his effort appreciated and deeds accepted.

May Allah's peace and blessings be upon His noble Prophet and Messenger Muhammad, his kin and his Companions.

Abdullah Ibn-Abdurrahman Al-Jibreen
24/1/1425 H.

Introduction

Praise be to Allah, the Kind, the Ever-Caring[1], the Able, the Merciful, the Owner of the dominion. It is He who answers the prayers of those in urgent need, who heals His slaves whom He tries with illness.

Praise is due to Him for His great blessings and generosity.

We testify that there is no God but Allah, alone without partners, and we testify that Muhammad is His slave and messenger, whom He has sent as mercy to all mankind.

May Allah's peace and blessings be upon Prophet Muhammad, his kin, his *sahaabah* (companions) and his dedicated followers.

Regrettably, some Muslims have neglected *ruqyas*. Others may have never thought about them at all. They may even see them as nonsense.[2] However, the faithful believe that *ruqyas* are a worthy means of immense benefit for healing all physical and non-physical

illnesses. Shari'ah statements confirm the permissibility of seeking healing by Qur'anic recitations and the Prophet's established prayers. For example, Allah says, "... Say: It [the Qur'an] is for those who believe [in it] guidance and a healing." [41/44] Also, according to the Hadith, "When Allah's Messenger became ill, Gibreel (Angel Gabriel) would do (this) *ruqya* unto him: In the name of Allah, may He grant you healing. May He cure you of all illnesses, of the evil of whoever envies you, and of evil eyes."(3)

Evidently, the *ruqya* literature has a wide range of *ruqyas*. Basically, if a *ruqya* is permissible and is established to be beneficial, it is used. For example, some *raaqis* (performers of *ruqya*) use short *surahs* (Qur'anic chapters), such as Surat Al-Faatihah. Others may use a long one, such as Surat Al-Baqarah. Also, a selection of *surahs* can be used, e.g. Al-Faatihah plus Al-Falaq and An-Naas. Some may even use only one Ayah, e.g. Ayat Al-Kursi. Sometimes, water, oil or honey is used. The *raaqi* recites

the *ruqya* unto clean water to be drunk by the patient, unto oil to be rubbed onto the body, or unto honey to be eaten.

In all the above-mentioned examples, the *raaqi* uses a permissible *ruqya* which he believes to be beneficial and suitable for a particular patient. This is based on the Prophet's saying, "Let me see your *ruqyas*. *Ruqyas* are valid provided that they are void of shirk."(4) The Prophet also says, "I see no harm (in *ruqyas*). Let whoever can benefit his fellow Muslim do so."(5)

Evidently, some imams among the *salaf* (early righteous Muslims) used for *ruqya* Ayahs that had not been designated for *ruqya* earlier. For example, as mentioned by Ibn-Alqayyim in *Attib Annabawi (Prophetic Medicine)*, for women having difficult labour, Imam Ahmad used to write as *ruqya* on white paper or something clean the following supplications, from the Hadith and the Qur'an:

- "There is no God but Allah, the Almighty, the Forbearing. Blessed be Allah, Lord of the Glorious Throne. Praise be to Allah, Lord of

the worlds."[(6)]

- "On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil living folk?" [69 / 35]

- "On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof." [79 / 46]

According to Ibn-Alqayyim, some of the *salaf* (early Muslims) - Ibn-Taymiyyah among them - mentioned that Imam Ahmad had written that *ruqya* for several cases of difficult delivery.

It would be impracticable to detail *salaf* statements with respect to the *ruqyas* they based on *ijtihad*. Therefore, not only have I selected the Ayahs specified by evidence as *ruqya*, but have also included other prayers believed to be beneficial for the treatment of *sihr* (witchcraft), possession, the evil eye and other illnesses, physical as well as non-physical.

By Allah's Grace, I have made a great effort in selecting the *ruqyas*, benefiting from the experiences of some trustworthy *raaqis* (*ruqya* performers). Having treated myself and some of my relatives with the selected *ruqyas*, I have found them clearly effective. Therefore, out of care for fellow Muslims, and seeking reward from Allah, I have decided to publish the *ruqya* selection.

The *ruqya* selection is divided into three parts in order to suit various situations. Part One is a brief *ruqya* from the Qur'an and the Prophet's established Sunnah. It is for all and has a preventive aim. Being brief, it is particularly suited to those below the stage of puberty, for it does not burden them.

Like Part One, Part Two is taken from the Qur'an and the established Sunnah, but is medium sized. It is suitable for all, particularly the cases that need treatment over a relatively long period of time. The *raaqi* is expected to have the time to perform it.

As for Part Three, it contains the longest *ruqya* of the selection. It is taken from the

Qur'an and the Prophet's established prayers, and it is used by *ruqya* practitioners. It is used for difficult cases, which need long-term treatment.

This introduction includes a statement on the reality and treatment methods of the evil eye and *sihr*. It also includes a definition, types and requirements of *ruqya*, as well as the conditions of quick healing, by Allah's Grace. It gives ten ways of combating the evil of envy as well as other evils. In addition, it reminds sufferers of certain matters, if believed in, can make their suffering bearable. This is followed by broad guidelines, which are believed to be badly needed.

In addition, the book has three appendices: Appendix (1) deals with *ruqya* treatments using water, sidr, oil and honey. Appendix (2) includes daily and nightly prayers for seeking Allah's protection from the evil works of Satan and humans. Appendix (3) describes certain symptoms associated with the effect of magic, the evil eye and possession. This enlightens the *raaqi* as regards diagnosis of

cases before starting *ruqya* treatment.

The selected Ayahs are arranged according to subject, not to the Surah order. For example, the Ayahs dealing with praise of and gratitude to Allah follow each other / go together, and so do the ones containing *ruqya* treatment from such things as the evil eye and magic. These arrangements enable the *raaqi* to memorize the prayers and focus on the treatment of the illness. This helps him recite the *ruqya*, without having to read it from the book. However, for those who wish to say the *ruqyas* according to the order of relevant Ayahs in the Qur'an, they can use my book *Arruqaa Ashshar'iyyah (Legal Ruqyas*). It contains *ruqyas* arranged in the order of Ayahs in the Qur'an.

In addition, the *ruqyas* have an audio recording. So, patients can listen to them, particularly in the case of those who cannot read.

May Allah make these *ruqyas* beneficial to fellow human beings. He is ever-Hearing, Near and ever-Responding. May His prayers

and peace be upon His slave and Messenger Muhammad, whom Allah sent as mercy to all, upon his *sahaabah* and upon all his followers.

Khaled Ibn Abdul-Rahman Al-Jeraisy
Riyadh,
Thul-Qi'dah, 1424 H.

The Evil Eye and Witchcraft:

Reality and Ways of Treatment

1. The Evil Eye: Reality and Ways of Treatment

According to Al-Haafiz Ibn-Hajar, "The evil eye is a wicked person's look that is loaded with admiration mixed with envy, which harms whatever / whoever is looked at."(7) The Prophet says, "The evil eye is a fact. Should anything precede destiny, it would be the evil eye. If you (suspected of being the eye-caster) are asked to wash (and to give your wash-water to be used as a cure for the effect of your cast), you should do that."(8) He also says, "Next to Allah's destiny, the evil eye causes the greatest number of deaths in my nation."(9)

The evil eye has two cases, each of which has a particular way of treatment:

(1) In one case, the eye-caster is known. He is to pray to Allah to bless the eye-receiver(10), or say: */maashaa-allaah! laa-ĥawla wa-laa-quwwata illaa-billaah/* (How admirable what Allah has willed! There is no help or power, except with Allah). Then, the eye-caster is to wash his face, hands, elbows, knees and leg ends, as well as the inside of his garment(11), keeping the wash-water in a container. The wash-water is to be poured on the head and back of the eye-receiver in one go from behind, leaving the empty container upside down behind him.(12)

(2) In the other case, the eye-caster is not known. Prayers are to be said unto the eye-receiver asking Allah to bless him. Then, he is to be given *ruqya* treatment.

2. Witchcraft: Reality and Ways of Treatment

The Arabic term *sihr* (magic/witchcraft/sorcery) has various meanings:

- Whatever is subtle and whose causes are a mystery, as in the case of eluding someone

or succeeding in persuading him towards something.

- Whatever takes place as a result of deception and imaginary things, as in the case of the magician who deceives eyes by his quick and hidden acts.
- Whatever is done with the help of the Jinn, who get *shirk* offerings in return.
- Whatever is done through alleged consultation with the stars and invoking their spirits.[13]

According to the Hadith, "*Sihr* was worked on the Prophet. As a result, he started to imagine having done things he had not really done. He even imagined he had intercourse with his wives, but he did not." This is considered one of the worst forms of *sihr*.[14]

Regarding the treatment of *sihr*, there are two ways. If the place of incantation is found out, it can be extracted, and the effect of *sihr* will be foiled. If not, *ruqya* treatment is the answer.

Ruqya Definition and Types

The word "*ruqya*" is what is said for the purpose of seeking protection(15), and treating cases of illnesses, such as fever and epilepsy.(16) Four types of *ruqya* can be identified:(17)

(1) A *ruqya* uses Allah's words (from the Qur'an), His fairest names and His attributes. This type of *ruqya* is recommended.

(2) A *ruqya* uses the above-mentioned in addition to *dhikr* (words in Allah's remembrance) and established prayers. This type is also recommended.

(3) A *ruqya* uses *dhikr* and prayers consistent with established ones. This type is permissible.

(4) A *ruqya* uses incomprehensible content, such as the *ruqyas* of pre-Islamic times. This type is to be avoided lest they should contain shirk elements or lead to shirk.

Requirements of Valid *Ruqyas*

It is unanimous among the *ulama* that for a *ruqya* to be permissible, it has to meet three requirements:

1. It has to use Allah's words, His fairest names and His attributes.
2. It has to be in Arabic or any other language the *ruqya*-receiver / patient understands.
3. Both the *raaqi* and the *ruqya* receiver have to believe that the *ruqya* in itself does not produce any effects, but it is Allah that does.(18)

Maximizing *Ruqya* Benefits

There are certain requirements that the *raaqi* and the *ruqya* receiver have to fulfill in order to maximize benefit, by Allah's permission:

Firstly, the *raaqi* must be righteous.

Secondly, the *raaqi* must have a good command of relevant *ruqyas* from the Qur'an.

Thirdly, the patient must be a committed Muslim and a pious, righteous person, who shuns sins, injustices and other forbidden activities; Allah says, "We send [unto you] in the Qur'an what is a healing and a mercy to believers, though it adds nothing but loss to the unjust." [17/82] Therefore, *ruqyas* are not often expected to produce the desired effects in the cases of habitual sinners and committers of *munkar* (abominable) acts.

Fourthly, the patient must firmly believe that the Qur'an is really a healing and mercy, and the *ruqya* treatment is beneficial. In other

words, the *ruqya* is not something to try to see if it works or not.

Once the requirements are fulfilled, *ruqyas* should be beneficial by Allah's Grace.(19)

Wallaahu a'lam (only Allah knows the whole truth).

Recovery Enhancers

There are also important things for the patient to observe so that he can have a quick recovery, by Allah's permission. The following are some of them:

1. Total commitment to carrying out acts of worship at the right time. For example, one is to perform the prescribed daily prayers in *jamaa'ah* (congregation), particularly *salaat al-fajr* (the dawn / morning prayer); the Prophet says, "Whoever performs the morning prayer is in Allah's protection...."[20] He also says, "... Performing the morning prayer in congregation is comparable to praying all night."[21]

2. One is to do *ruqya* unto oneself first, for self *ruqya* is considered more important than that done by others. A *ruqya* is prayers, and it demands absolute faith in Allah. Therefore, praying faithfully for

oneself should be more deserving of response than praying by others, particularly as sincere *raaqis* are scarce.

3. If a person cannot do *ruqya* unto himself due to severe illness, or if he has done self-*ruqya* but wants more by others, he must seek it from sincere *raaqis*, whose beliefs are sound, and they are known for being righteous and having good reputation. He must beware of the evil of sorcerers, because it is *haraam* (prohibited) to seek treatment from them. While Allah allows seeking treatment for illnesses, He forbids treatment by *haraam* means. The Prophet says, "Allah has not made cure for your illnesses in *haraam* things."[22]

4. The *raaqi* must purify his intentions, be righteous, and be clear of *haraam*. He must also be absolutely confident that none but Allah has the power of healing. As mentioned earlier, *ruqyas* are prayers, and therefore *ruqya* is not a matter of trial and error. If done in this sense, it loses its essence as prayer. To get the benefit of

ruqya, one must pray to Allah, trusting in Him as the only source of healing.

5. When supplicating, one should, like Prophet Muhammad,[23] persistently express one's desperate need, with firm belief in Allah's response; Allah says, "Is not He (best) who answers the wronged one when he cries unto Him and removes the evil, and has made you viceroys of the earth? Is there any God beside Allah? Little do they reflect!" [27/62] One should also seek the most opportune times for supplication, e.g. the last third of night,[24] the last hour of day (before sunset) on Fridays,[25] and during prostration in prayers.[26]
6. One has to make sure that one's living is lawfully earned. The Prophet says, "Feed yourself from lawful earnings, then your prayers will be answerable."[27] He also says, "O, people! Allah is Good and accepts nothing but good," and he wondered how could the prayers of the one whose food and clothing are from

haraam earnings be answered.[28]

7. One should pay special attention to reading Surat Al-Baqarah at home. The Surah is considered a great *ruqya* for its residents. The Prophet says, "Read Surat Al-Baqarah. Reading it is a blessing, whereas missing it is a pity. It is impossible for sorcerers to beat."[29] So great is its blessings that, as mentioned in the Hadith, "Satan rushes out of the house where Surat Al-Baqarah is read."[30] As for using it for *ruqya*, a patient can read it himself, or it can be read unto him by someone else. Also, according to a fatwa by Sheikh Ibn-Jibreen, if a complete recording of it is played daily or nightly at home, it will be - by Allah's blessing - great protection for its residents from Satan's evil.[31]

8. One should remember Allah a lot, read the Qur'an regularly, and keep asking Allah for forgiveness, and supplicating Him for protection - Appendix Two contains a number of Islamically valid supplications.

9. One should use purified water, preferably Zamzam water, unto which *ruqyas* have been recited / read for drinking and washing purposes. Zamzam water is considered a cure[(32)], and reading *ruqyas* unto it reinforces its healing effect - by Allah's blessing.[(33)] Also, *sidr* leaves can be soaked in any purified water - Zamzam or other water - unto which *ruqyas* have been read. When drunk, this water is considered a cure - by Allah's permission. On the *sidr* leaves Qur'anic Ayahs can be written in harmless liquid, as that taken from saffron, before soaking them in the water. This is a healing, too - by Allah's blessing.[(34)]
10. One should use olive oil for eating and massage purposes. The Prophet says, "Eat olive oil and rub (your bodies) with it; it comes from a blessed tree."[(35)] The same applies to the "black / *barakah* seeds". The Prophet says, "There is in the "black seeds" cure for all illnesses except death."[(36)] Reading Qur'anic Ayahs unto

the oil and the seeds is recommended.

11. As mentioned in the Qur'an, there is in honey cure for people. Therefore, one should drink / eat it. Reading Qur'anic Ayahs unto it is a combined blessing, the effect of the Qur'anic *ruqya* and that of the honey.[37]

12. One should seek *hijaamah* (cubbing) treatment if needed. The Prophet says, "There is cure in three things: cubbing, honey and cauterization, but I forbid cauterization..."[38]

13. It is recommended to eat seven *ajwah* dates for breakfast. The Prophet says, "Whoever eats seven *ajwah* dates for a day's breakfast... will not be harmed by poison or *sihr* (sorcery) that day."[39]

Ten Things for Combating the Evil Eye, Envy and Sorcery

What follows is a summary of what Ibn-Alqayyim suggests to prevent the evil of envy, eye-casting and sorcery:[40]

1. One should seek Allah's protection from the evil of the envious, eye-casters and sorcerers.[41]
2. One is to observe *taqwa* of Allah, by following His commands, and avoiding His prohibitions. Allah looks after whoever does that.
3. One should exercise patience towards the envious. Patience is the key to safety, for evil turns unto whoever starts it.
4. One is to put one's trust in Allah. Allah suffices whoever puts his trust in Him. This is a powerful means to overcoming and enduring harm that would be otherwise unbearable.

5. One is not to occupy oneself with the envious, i.e. one is to ignore or dismiss them from one's thoughts, and not to be afraid of them.
6. One is to get nearer to Allah and be faithful to Him. Nearness and sincerity to Allah provide one with great protection. Whoever does that is never lost.
7. One is to repent of one's sins, seeking Allah's forgiveness, resolving not to return to them. Nothing is as harmful as sins, known or not.
8. One is to give charity as much as possible. This is a great means of protection from affliction, envy and the evil eye. As is wisely said, "Cure your illnesses with charity."(42)
9. One is to treat others well, for good treatment, particularly of such people as the envious, the unjust and the harm-doers, breeds amicability on the one hand, and alleviates or eliminates hatred and enmity on the other. Allah says, "The good deed and the evil deed are not alike.

Repel the evil deed with one which is better, then lo! He, between whom and you there was enmity (will become) as though he was a bosom friend.” [41/34]

10. One has to observe pure *tawheed* (oneness and worship of Allah as the only God, without partners). *Tawheed* is the securest refuge for believers. One has to believe without the slightest doubt that Allah is the only originator of all causes, and that no benefit or harm can occur without His permission.

Important Things for Enduring Afflictions

The following points are important for enduring afflictions:

1. One has to believe in Allah's Divine Destiny / Decree, including its consequences, be they good or evil. The Prophet says, "None can be said to have faith till they believe in the Divine Decree, and the good or evil therewith, and till they believe that what has befallen them was not meant for others, and what has missed them was not meant to befall them."(43)
2. One has to believe that whatever befalls the faithful is a test from Allah, and a sign of Allah's love. It is an opportunity for purification from sins. The Prophet says, "The greater the suffering, the greater the reward. If Allah loves some people, He tests them by affliction. Those who are

contented (with their lot) get the reward of contentment, and those who are discontented, get nothing but discontentment."[44]

3. When afflicted, one should endure patiently, seeking reward from Allah, pinning hope on none but Him, and awaiting ease of affliction from none but Him. Doing so is considered a great act of worship. One is also to pray to Allah for healing. The Prophet says, "Ask Allah for healing in this world and the hereafter."[45]

Ruqya Guidelines

1. Both the *raaqi* and the patient have to be in a complete state of cleanliness from major and minor impurities.
2. They should be facing the *qiblah* (the Ka'bah in Makkah).
3. They must observe humility during *ruqya* recitation, focusing reflection on remembrance of Allah and His magnificence, and seeking His help.
4. The *raaqi* could do *nafth* (puffing air with slight saliva into one's hands, which are then rubbed unto the ailing part of the body) during or after *ruqya* recitation.
5. It is recommended for the *raaqi* to put his / her hand on the patient's forehead or ailing part, if possible. However, this does not apply to a non-*mahram*.
6. It is recommended for the *raaqi* to recite the *ruqya* in a mild tone unto the patient's

right or left ear from time to time.

7. If particular Ayahs are seen to have an impact on the patient during *ruqya*, they should be repeated three, five, seven or as many times as needed, noting the impact of repetition.
8. The *raaqi* has to have the intention of benefiting his fellow Muslim, seeking Allah's help to heal ailment and alleviate suffering, and seeking His guidance for the patient. In the case of possession, the *raaqi* should take the opportunity to call upon the jinn possessor to observe *taqwa* of Allah and righteousness.
9. The *raaqi* should be careful in using pronouns when doing *ruqya*. For example, one is to say, "I am doing this *ruqya* unto myself," "I am doing this *ruqya* unto you," etc., depending on who is getting the treatment.
10. The *ruqya* treatment may be repeated over a short or long period of time, depending on the seriousness of the case, and the response to treatment, till healing

is achieved, by Allah’s permission.

11. Depending on the case and conditions, the *raaqi* can select relevant Ayahs for *ruqya*, which can be short, medium or long.
12. The *raaqi* can use Qur’anic Ayahs alone, or the Prophet’s prayers alone, or both of them - using both is preferable.
13. The *ruqya* can be done in a loud voice or silently. It is better to do it aloud, for the patient will have a chance to listen, and this will enhance the *ruqya* impact.

Section (1)

A Brief *Ruqya*

This brief *ruqya* consists of two sections: [A] from the Qur'an, and [B] from the Sunnah. Each English translation is followed by the Arabic original.

[A] From the Qur'an

1. Surat Al-Faatihah

I seek Allah's protection from Satan, the outcast.

"(1) In the name of Allah, the Beneficent, the Merciful. (2) Praise be to Allah, Lord of the Worlds, (3) The Beneficent, the Merciful: (4) Owner of the Day of Judgment, (5) You (alone) we worship; You alone we ask for help. (6) Show us the straight path, (7) The path of those whom You have favored; Not (the path) of those who earn Your anger nor of those who go astray."

أعوذ بالله من الشيطان الرجيم

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝١ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝٣ مَٰلِكِ يَوْمِ ٱلدِّينِ ۝٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝٥ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧﴾ [الفاتحة: ١-٧].

2. [2 / 1-5]

"(1) Alif. Laam. Meem. (2) This is the Scripture whereof there is no doubt, guidance unto those who observe *taqwa*. (3) Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; (4) And who believe in that which is revealed unto you (Muhammad) and that which was revealed before you, and are certain of the Hereafter. (5) These depend on guidance from their Lord. These are the successful. "

﴿الٓمٓ ۝١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۝٢

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ
﴿٣﴾ وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ
وَبِٱلْـَٔاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُوْلَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُوْلَٰٓئِكَ
هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾﴾ [البقرة: ١-٥].

3. Ayat Al-Kursi [2 / 255]

“(255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.”

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ
مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا
بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ

عِلْمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَاۚ وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ ﴿٢٥٥﴾ ﴾ [البقرة: ٢٥٥].

4. [2 / 284-286]

"(284) Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things. (285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying. (286) Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay

not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.''

﴿لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ
أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن
يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢٨٤ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ
إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ
لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ
غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا
وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن
نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ
عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ
وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ
ٱلۡكَٰفِرِينَ ٢٨٦﴾ [البقرة: ٢٨٤-٢٨٦].

5. [12 / 64]

''(64)... Allah is better at guarding, and He is

the Most Merciful of those who show mercy."

﴿...فَٱللَّهُ خَيۡرٌ حَٰفِظٗاۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ ٦٤﴾ [يوسف: ٦٤].

6. [Surah 108]

"(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship that which you worship. (5) Nor will you worship that which I worship. Unto you your religion, and unto me my religion."

﴿قُلۡ يَٰٓأَيُّهَا ٱلۡكَٰفِرُونَ ١ لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ٢ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٣ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ٤ وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ٥ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ٦﴾ [الكافرون: ١-٦].

7. Surat Al-Ikhlaas

"(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not nor was begotten. (4) And there is none comparable unto Him."

﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ

﴿وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌ ﴿٤﴾﴾

[الإخلاص: ١-٤].

8. Surat Al-Falaq

"(1) Say: I seek refuge in the Lord of Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies."

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾ [الفلق: ١-٥].

9. Surat An-Nass

"(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind."

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ مَلِكِ ٱلنَّاسِ ۝٢ إِلَٰهِ
ٱلنَّاسِ ۝٣ مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ۝٤ ٱلَّذِي يُوَسۡوِسُ
فِي صُدُورِ ٱلنَّاسِ ۝٥ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ۝٦﴾

[النّاس: ١-٦].

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[B] From the Sunnah

1. "I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Nafth."(46)

أَعُوذُ بالله السَّمِيعِ العَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ؛ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

2. "I seek refuge in Allah's perfect words from the evil of all what He has created, from all devils and insects and from all envious eyes."(47)

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّة، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

3. "I seek refuge in Allah's perfect Words from the evil of what He has created."(48)

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ كُلِّهِنَّ مِنْ شرِّ مَا خَلَقَ.

4. Say 3 times:

"In the name of Allah, with Whose name nothing in the heavens or earth can cause harm, and He is the All-Hearing, All-Knowing."(49)

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

5. "In the name of Allah I am doing this *ruqya* unto you to get rid of what is harming you and of the evil of spirits and envious eyes. May Allah cure you! In the name of Allah I am doing this *ruqya* unto you."(50)

بِسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ، اللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيكَ.

6. Say 3 times:

In the name of Allah.

بِسْمِ اللهِ.

Then, say 7 times:

"I seek refuge in Allah and His might from the evil of what I find and fear."(51)

أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ.

7. Say 7 times:

"I pray to Allah, the Magnificent, the Owner of the Glorious Throne, to grant you healing."(52)

أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَك.

8. "O Allah, Lord of mankind! It is You Who removes suffering. You are *the* Healer, and none can heal but You. I beg You to bring about healing that leaves behind no ailment."(53)

أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لا شِفَاءَ إِلا شِفَاؤُكَ، شِفَاءً لا يُغَادِرُ سَقَمًا.

9. "O Allah, I beg You to grant healing to Your slave, as testimony of trust in Your

Messenger."[54]

اللَّهُمَّ اشْفِ عَبْدَكَ، وَصَدِّقْ رَسُولَكَ ﷺ.

10. "O Allah, I beg You to grant him Your blessings, to rid him of the evil eye's heat, cold and aches."[55]

اللَّهُمَّ بَارِكْ عَلَيْهِ، وَأَذْهِبْ عَنْهُ حَرَّ الْعَيْنِ وَبَرْدَهَا وَوَصَبَهَا.

11. "O Allah, we beg You to grant us good as Your Prophet Muhammad begged of You, and we seek refuge in You from evil as Your Prophet Muhammad sought in You. You are the only One whose help is sought, and the only One that answers prayers. There is no help or power except from Allah."[56]

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَأَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

12. "There is no god but Allah, the Magnificent, the Forbearing; there is no god but Allah, Lord of the Tremendous Throne, Lord of the heavens and the earth, and Lord of the Glorious Throne."(57)

لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

13. Say 3 times:

"O our Lord, Allah, You are in Heaven; holy be Your name. Your command reigns supreme in the heavens and on the earth. As Your mercy is in the heavens, have Your mercy on the earth. Forgive our sins. You are the Lord of the good. Send down of Your mercy and healing unto this ailment to cure it."(58)

رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ

عَلَى هَذَا الْوَجَعِ، فَيَبْرَأَ.

14. "O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy."(59)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي العَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

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Section (2)

A Medium *Ruqya*

Like the Brief *Ruqya*, this Medium *Ruqya* consists of two sections: [A] from the Qur'an, and [B] from the Sunnah. The English translation is followed by the Arabic original.

[A] From the Qur'an

1. Surat Al-Faatihah

I seek Allah's protection from Satan, the outcast.

"(1) In the name of Allah, the Beneficent, the Merciful. (2) Praise be to Allah, Lord of the Worlds, (3) The Beneficent, the Merciful: (4) Owner of the Day of Judgment, (5) You (alone) we worship; You alone we ask for help. (6) Show us the straight path, (7) The path of those whom You have favored; Not (the path) of those who earn Your anger nor

of those who go astray."

أعوذ بالله من الشيطان الرجيم

﴿بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾ ٱلْحَمْدُ لِلَّهِ رَبِّ
ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ
﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا ٱلصِّرَٰطَ
ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾﴾ [الفاتحة: ١-٧].

2. [2 / 1-7]

"(1) Alif. Laam. Meem. (2) This is the Scripture whereof there is no doubt, a guidance unto the pious. (3) Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; (4) And who believe in that which is revealed unto you (Muhammad) and that which was revealed before you, and are certain of the Hereafter. (5) These depend on guidance from their Lord. These are the successful. (6) As for the disbelievers, whether you warn them or you warn them not, it is all one for

them; they believe not. (7) Allah has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom."

﴿الٓمٓ ﴿١﴾ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ﴿٢﴾ ٱلَّذِينَ يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٣﴾ وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٤﴾ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿٥﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ﴿٦﴾ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ﴿٧﴾﴾ [البقرة: ١-٧].

3. [2 / 117]

"The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! And it is."

﴿بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿١١٧﴾﴾ [البقرة: ١١٧].

4. [2 / 137]

"(137) And if they believe in the like of that which you believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice you (for defence) against them. He is the Hearer, the Knower."

﴿فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾﴾

[البقرة: ١٣٧].

5. [2 / 163-164]

"(163) Your God is One God; there is no God save Him, the Beneficent, the Merciful. (164) Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs

(of Allah's sovereignty) for people who have sense. ''

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾ إِنَّ
فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ
ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ
مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ
وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ
لَأَيَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾ [البقـرة: ١٦٣-١٦٤].

6. [2 / 254-257]

''(254) O you who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers. (255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they

encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous. (256) There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower. (257) Allah is the Protecting Friend of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.''

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ
لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ وَلَا شَفَٰعَةٞۗ وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ
﴿٢٥٤﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا
نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ
عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا
يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ

وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ﴿٢٥٥﴾ لَآ إِكۡرَاهَ
فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ
وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَاۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُواْ يُخۡرِجُهُم مِّنَ
ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ
يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ
هُمۡ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾﴾ [البقرة: ٢٥٤-٢٥٧].

7. [2 / 284-286]

"(284) Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things. (285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant

us) Your forgiveness, our Lord. Unto You is the journeying. (286) Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.''

﴿لِّلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ
أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن
يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ
إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا
وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن
نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ
عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ

وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿٢٨٦﴾ [البقـرة: ٢٨٤-٢٨٦].

8. [3 / 1-6]

“(1) *Alif. Laam. Meem.* (2) Allah! There is no God save Him, the Alive, the Eternal. (3) He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel (4) Aforetime, for a guidance to mankind; and has revealed the Criterion (of right and wrong). Lo! Those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong). (5) Lo! Nothing in the earth or in the heavens is hidden from Allah. (6) He it is who fashions you in the wombs as pleases Him. There is no God save Him, the Almighty, the Wise.”

﴿الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ
ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾
مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ ۗ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ

لَهُمْ عَذَابٌ شَدِيدٌۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤﴾ إِنَّ ٱللَّهَ لَا يَخْفَىٰ
عَلَيْهِ شَيْءٌ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ ﴿٥﴾ هُوَ ٱلَّذِي يُصَوِّرُكُمْ
فِي ٱلْأَرْحَامِ كَيْفَ يَشَآءُۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٦﴾﴾

[آل عمران: ١-٦].

9. [3 / 18]

"(18) Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise."

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلْعِلْمِ قَآئِمَۢا
بِٱلْقِسْطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾﴾ [آل عمران: ١٨].

10. [3 / 26-27]

"(26) Say: O Allah! Owner of Sovereignty! You give sovereignty unto whom You wilt, and You withdraw sovereignty from whom You wilt. You exalt whom You wilt and You abase whom You wilt. In Your hand is the good. Lo! You art Able to do all things. (27)

You cause the night to pass into the day, and You cause the day to pass into the night. And You bring forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You choose, without stint.''

﴿قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ
مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٦ تُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ
وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن
تَشَآءُ بِغَيۡرِ حِسَابٖ ٢٧﴾ [آل عِمرَان: ٢٦-٢٧].

11. [3 / 85]

''(85) And whoso seeks as religion other than Al-Islaam, it will not be accepted from him, and he will be a loser in the Hereafter.''

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ
مِنَ ٱلۡخَٰسِرِينَ ٨٥﴾ [آل عِمرَان: ٨٥].

12. [7 / 54-56]

''(54) Lo! Your Lord is Allah Who created the

heavens and the earth in six Days, then mounted He the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment Blessed be Allah, the Lord of the Worlds! (55) O mankind! Call upon your Lord humbly and in secret. Lo! He loves not aggressors. (56) Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good."

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ
ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا وَٱلشَّمۡسَ
وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ
رَبُّ ٱلۡعَٰلَمِينَ ٥٤ ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ
ٱلۡمُعۡتَدِينَ ٥٥ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ
خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ٥٦﴾

[الأعراف: ٥٤-٥٦].

13. [21 / 87]

"And (mention) Dhun Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save You. Be You glorified! I have been a wrong-doer."

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَـٰضِبًا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّـٰلِمِينَ ٨٧﴾ [الأنبياء: ٨٧].

14. [17 / 110-111]

"(110) Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever you cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud voiced in thy worship nor yet silent therein, but follow a way between. (111) And say: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He any protecting friend through dependence. And magnify Him with all magnificence."

﴿قُلِ ٱدۡعُواْ ٱللَّهَ أَوِ ٱدۡعُواْ ٱلرَّحۡمَٰنَۖ أَيّٗا مَّا تَدۡعُواْ فَلَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ وَلَا تَجۡهَرۡ بِصَلَاتِكَ وَلَا تُخَافِتۡ بِهَا وَٱبۡتَغِ بَيۡنَ ذَٰلِكَ سَبِيلٗا ﴿١١٠﴾ وَقُلِ ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي لَمۡ يَتَّخِذۡ وَلَدٗا وَلَمۡ يَكُن لَّهُۥ شَرِيكٞ فِي ٱلۡمُلۡكِ وَلَمۡ يَكُن لَّهُۥ وَلِيّٞ مِّنَ ٱلذُّلِّۖ وَكَبِّرۡهُ تَكۡبِيرَۢا ﴿١١١﴾﴾ [الإسراء: ١١٠-١١١].

15. [2 / 109]

"(109) Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things."

﴿وَدَّ كَثِيرٞ مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ لَوۡ يَرُدُّونَكُم مِّنۢ بَعۡدِ إِيمَٰنِكُمۡ كُفَّارًا حَسَدٗا مِّنۡ عِندِ أَنفُسِهِم مِّنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمُ ٱلۡحَقُّۖ فَٱعۡفُواْ وَٱصۡفَحُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦٓۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿١٠٩﴾﴾ [البقرة: ١٠٩].

16. [4 / 54]

"(54) Or are they jealous of mankind because

of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom.''

﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾﴾

[النِّسَاء: ٥٤].

17. [10 / 107]

''(107) If Allah afflicts you with some hurt, there is none who can remove it save Him; and if He desires good for you, there is none who can repel His bounty. He strikes with it whom He will of His bondmen. He is the Forgiving, the Merciful.''

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾﴾ [يُونس: ١٠٧].

18. [12 / 67]

''(67) And he said: O my sons! Go not in by

one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.''

﴿وَقَالَ يَٰبَنِيَّ لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ وَمَآ أُغۡنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيۡءٍۖ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ عَلَيۡهِ تَوَكَّلۡتُۖ وَعَلَيۡهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ٦٧﴾ [يوسف: ٦٧].

19. [18 / 39]

''(39) If only, when you entered your garden, you had said: That which Allah wills (will come to pass)! There is no strength save in Allah! Though you see me as less than you in wealth and children.''

﴿وَلَوۡلَآ إِذۡ دَخَلۡتَ جَنَّتَكَ قُلۡتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالٗا وَوَلَدٗا ٣٩﴾ [الكهف: ٣٩].

20. [67 / 1-4]

''(1) Blessed is He in Whose hand is the Sovereignty, and He is Able to do all things.

(2) Who has created life and death that He may try you, which of you is best in conduct; and He is the Mighty, Forgiving, (3) Who has created seven heavens in harmony. You (Muhammad) canst see no fault in the Beneficent One’s creation; then look again: Canst you see any rifts?(4) Then look again and yet again, your sight will return unto you weakened and made dim.”

﴿۞ تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١ ٱلَّذِي
خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ
٢ ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ فِي خَلۡقِ ٱلرَّحۡمَٰنِ مِن
تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٖ ٣ ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ
يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئٗا وَهُوَ حَسِيرٞ ٤﴾ [الملك: ١-٤].

21. [68 / 51-52]

“(51) And lo! Those who disbelieve would fain disconcert you with their eyes when they hear the Reminder, and they say: Lo, he is indeed mad; (52) When it is naught else than a Reminder to creation.”

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزۡلِقُونَكَ بِأَبۡصَٰرِهِمۡ لَمَّا سَمِعُواْ ٱلذِّكۡرَ وَيَقُولُونَ إِنَّهُۥ لَمَجۡنُونٞ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ﴿٥٢﴾﴾ [القلم: ٥١-٥٢].

22. [2 / 102-103]

"(102) And followed that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah's leave. And they learn that which harms them and profits them not. And surely they do know that he who traffics therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew. (103) And if they had believed and kept from evil, a recompense

from Allah would be better, if they only knew."

﴿وَاتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ
سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ
أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا
يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ
أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ
وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ
وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾
وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟
يَعْلَمُونَ ﴿١٠٣﴾﴾ [البقرة: ١٠٢-١٠٣].

23. [7 / 117-122]

"(117) And We inspired Moses (saying): Throw your staff! And lo! It swallowed up their lying show. (118)Thus was the Truth vindicated and that which they were doing was made vain. (119) Thus were they there defeated and brought low. (120) And the

wizards fell down prostrate, (121) Crying: We believe in the Lord of the Worlds, (122) The Lord of Moses and Aaron."

﴿۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾ فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَـٰغِرِينَ ﴿١١٩﴾ وَأُلْقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ ﴿١٢٠﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَـٰلَمِينَ ﴿١٢١﴾ رَبِّ مُوسَىٰ وَهَـٰرُونَ ﴿١٢٢﴾﴾

[الأعراف: ١١٧-١٢٢].

24. [10 / 77]

"(77) Moses said: Speak you (so) of the Truth when it has come unto you? Is this magic? Now magicians thrive not."

﴿قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَـٰذَا وَلَا يُفْلِحُ ٱلسَّـٰحِرُونَ ﴿٧٧﴾﴾ [يونس: ٧٧].

25. [10 / 81-82]

"(81) And when they had cast, Moses said: That which you have brought is magic. Lo! Allah will make it vain. Lo! Allah upholds not

the work of mischief makers. (82) And Allah will vindicate the Truth by His words, however much the guilty be averse."

﴿فَلَمَّآ أَلۡقَوۡاْ قَالَ مُوسَىٰ مَا جِئۡتُم بِهِ ٱلسِّحۡرُۖ إِنَّ ٱللَّهَ سَيُبۡطِلُهُۥٓۖ إِنَّ ٱللَّهَ لَا يُصۡلِحُ عَمَلَ ٱلۡمُفۡسِدِينَ ٨١ وَيُحِقُّ ٱللَّهُ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ٨٢﴾ [يونس: ٨١-٨٢].

26. [20 / 69]

"(69) Throw that which is in your right hand! It will eat up that which they have made. Lo! That which they have made but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain."

﴿وَأَلۡقِ مَا فِي يَمِينِكَ تَلۡقَفۡ مَا صَنَعُوٓاْۖ إِنَّمَا صَنَعُواْ كَيۡدُ سَٰحِرٖۖ وَلَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ ٦٩﴾ [طه: ٦٩].

27. [23 / 115-118]

"(115) Deemed you then that We had created you for naught, and that you would not be returned unto Us? (116) Now Allah be exalted, the True King! There is no God

save Him, the Lord of the Throne of Grace. (117) He who cries unto any other god along with Allah has no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful. (118) And (O Muhammad) say: My Lord! Forgive and have mercy, for You art best of all who show mercy.''

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾
فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ
ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ
فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ
ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾﴾ [المؤمنون: ١١٥-١١٨].

28. [46 / 31]

''(31) O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.''

﴿يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ
وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾﴾ [الأحقاف: ٣١].

29. [55 / 33-36]

“(33) O company of jinn and men, if you have power to penetrate (all) regions of the heavens and the earth; then penetrate (them)! You will never penetrate them save with (Our) sanction. (34) Which is it, of the favors of your Lord, that you deny? (35) There will be sent, against you both, heat of fire and flash of brass, and you will not escape. (36) Which is it, of the favors of your Lord, that you deny?’’

﴿يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَـٰنٍ ﴿٣٣﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾﴾ [الرَّحمـٰن: ٣٣-٣٦]

30. [59 / 21-24]

“(21) If We had caused this Qur’an to descend upon a mountain, you (O Muhammad) verily had seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect. (22) He is Allah, than whom there is no other God,

the Knower of the invisible and the visible. He is the Beneficent, the Merciful. (23) He is Allah, than whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him). (24) He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.''

﴿لَوۡ أَنزَلۡنَا هَٰذَا ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ
خَشۡيَةِ ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ
(٢١) هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِۖ هُوَ
ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ (٢٢) هُوَ ٱللَّهُ ٱلَّذِي لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡمَلِكُ
ٱلۡقُدُّوسُ ٱلسَّلَٰمُ ٱلۡمُؤۡمِنُ ٱلۡمُهَيۡمِنُ ٱلۡعَزِيزُ ٱلۡجَبَّارُ ٱلۡمُتَكَبِّرُۚ
سُبۡحَٰنَ ٱللَّهِ عَمَّا يُشۡرِكُونَ (٢٣) هُوَ ٱللَّهُ ٱلۡخَٰلِقُ ٱلۡبَارِئُ
ٱلۡمُصَوِّرُۖ لَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ يُسَبِّحُ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ
وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ (٢٤)﴾ [الحشر: ٢١-٢٤].

31. [6 / 17]

"(17) If Allah touch you with affliction, there is none that can relieve therefrom save Him, and if He touch you with good fortune (there is none that can impair it); for He is Able to do all things."

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾﴾ [الأنعام: ١٧].

32. [37 / 1-11]

"(1) By those who set the ranks in battle order (2) And those who drive away (the wicked) with reproof (3) And those who read (the Word) for a reminder, (4) Lo! Your Lord is surely One. (5) Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings. (6) Lo! We have adorned the lowest heaven with an ornament, the planets: (7) With security from every forward devil. (8) They cannot listen to the Highest Chiefs for they are pelted from every side, (9) Outcast, and theirs is a perpetual torment; (10) Save him who snatches a fragment, and

there pursues him a piercing flame. (11) Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom We have created? Lo! We created them of plastic clay.''

﴿وَٱلصَّٰٓفَّٰتِ صَفّٗا ١ فَٱلزَّٰجِرَٰتِ زَجۡرٗا ٢ فَٱلتَّٰلِيَٰتِ ذِكۡرًا ٣ إِنَّ
إِلَٰهَكُمۡ لَوَٰحِدٞ ٤ رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَرَبُّ
ٱلۡمَشَٰرِقِ ٥ إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِزِينَةٍ ٱلۡكَوَاكِبِ ٦ وَحِفۡظٗا مِّن
كُلِّ شَيۡطَٰنٖ مَّارِدٖ ٧ لَّا يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ وَيُقۡذَفُونَ مِن
كُلِّ جَانِبٖ ٨ دُحُورٗاۖ وَلَهُمۡ عَذَابٞ وَاصِبٌ ٩ إِلَّا مَنۡ خَطِفَ
ٱلۡخَطۡفَةَ فَأَتۡبَعَهُۥ شِهَابٞ ثَاقِبٞ ١٠ فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ
خَلَقۡنَآۚ إِنَّا خَلَقۡنَٰهُم مِّن طِينٖ لَّازِبِۭ ١١﴾ [الصافات: ١-١١].

33. [6 / 13]

''(13) Unto Him belongs whatsoever rests in the night and the day. He is the Hearer, the Knower.''

﴿۞وَلَهُۥ مَا سَكَنَ فِي ٱلَّيۡلِ وَٱلنَّهَارِۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ١٣﴾
[الأنعام: ١٣].

34. [9 / 129]

''(129) Now, if they turn away (O Muhammad)

say: Allah suffices me. There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne."

﴿فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾﴾ [التوبة: ١٢٩].

35. [39 / 38]

"(38) And verily, if you should ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those you worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah suffices me. In Him do (all) the trusting put their trust."

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾﴾ [الزمر: ٣٨].

36. [65 / 7]

"(7) Let him who has abundance spend of his

abundance, and he whose provision is measured, let him spend of that which Allah has given him. Allah asks naught of any soul save that which He has given it. Allah will vouchsafe, after hardship, ease."

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَاۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾﴾ [الطّلاق: ٧].

37. [10 / 62-63]

"(62) Lo! Verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve. (63) Those who believe and keep their duty (to Allah),"

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾﴾ [يُونس: ٦٢-٦٣].

38. [12 / 86]

"(86) He said: I expose my distress and anguish only unto Allah, and I know from Allah that which you know not."

﴿قَالَ إِنَّمَآ أَشۡكُواْ بَثِّي وَحُزۡنِيٓ إِلَى ٱللَّهِ وَأَعۡلَمُ مِنَ ٱللَّهِ مَا لَا تَعۡلَمُونَ ۝٨٦﴾ [يوسف: ٨٦].

39. [13 / 28]

"(28) Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!"

﴿ٱلَّذِينَ ءَامَنُواْ وَتَطۡمَئِنُّ قُلُوبُهُم بِذِكۡرِ ٱللَّهِۗ أَلَا بِذِكۡرِ ٱللَّهِ تَطۡمَئِنُّ ٱلۡقُلُوبُ ۝٢٨﴾ [الرّعد: ٢٨].

40. [14 / 27]

"(27) Allah confirms those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sends wrongdoers astray. And Allah doeth what He will."

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلۡقَوۡلِ ٱلثَّابِتِ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَۚ وَيَفۡعَلُ ٱللَّهُ مَا يَشَآءُ ۝٢٧﴾

[إبراهيم: ٢٧].

41. [35 / 34]

“(34) And they say: Praise be to Allah who has put grief away from us. Lo! Our Lord is Forgiving, Bountiful,”

﴿وَقَالُواْ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾﴾ [فاطر: ٣٤].

42. [94 / 1-8]

“(1) Have We not caused your bosom to dilate, (2) And eased you of the burden (3) Which weighed down your back; (4) And exalted your fame? (5) But lo! With hardship goes ease, (6) Lo! With hardship goes ease; (7) So when you art relieved, still toil (8) And strive to please your Lord.”

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾﴾

[الشَّرح: ١-٨].

43. [41 / 44]

“(44) And if We had appointed it a Lecture in

a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar."

﴿وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾﴾ [فُصّلَت: ٤٤].

44. [10 / 57]

"(57) O mankind! There has come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers."

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾﴾ [يُونس: ٥٧].

45. [17 / 82]

"(82) And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin."

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾ [الإسراء: ٨٢].

46. [26 / 80]

"(80) And when I sicken, then He heals me,"

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾﴾ [الشُّعَرَاء: ٨٠].

47. [9 / 14-15]

"(14) Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers. (15) And He will remove the anger of their hearts. Allah relents toward whom He will. Allah is Knower, Wise."

﴿قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ

صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾ [التوبة: ١٤-١٥].

48. [17 / 81]

"(81) And say: Truth has come and falsehood has vanished away. Lo! Falsehood is ever bound to vanish."

﴿وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

[الإسراء: ٨١].

49. [23 / 107]

"(107) Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrongdoers."

﴿رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾﴾ [المؤمنون: ١٠٧].

50. [2 / 72]

"(72) And (remember) when you slew a man and disagreed concerning it and Allah brought forth that which you were hiding."

﴿وَإِذۡ قَتَلۡتُمۡ نَفۡسٗا فَٱدَّٰرَٰٔتُمۡ فِيهَاۖ وَٱللَّهُ مُخۡرِجٞ مَّا كُنتُمۡ تَكۡتُمُونَ ٧٢﴾

[البَقَرَة: ٧٢].

51. [25 / 23]

"(23) And We shall turn unto the work they did and make it scattered motes."

﴿وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٖ فَجَعَلۡنَٰهُ هَبَآءٗ مَّنثُورًا ٢٣﴾

[الفُرقان: ٢٣].

52. [65 / 2-3]

"(2)... And whosoever observes *taqwa* of Allah, Allah will appoint a way out for him, (3) And will provide for him from (a quarter) whence he has no expectation. And whosoever puts his trust in Allah, He will suffice him. Lo! Allah brings His command to pass. Allah has set a measure for all things."

﴿...وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ٣﴾ [الطّلاق: ٢-٣]

53. [87 / 4]

"(4) Who brings forth the pasturage...."

﴿وَٱلَّذِيٓ أَخۡرَجَ ٱلۡمَرۡعَىٰ ٤﴾ [الأعلى: ٤].

54. [99]

"(1) When Earth is shaken with her (final) earthquake (2) And Earth yields up her burdens, (3) And man says: What ails her? (4) That day she will relate her chronicles, (5) Because your Lord inspires her. (6) That day mankind will issue forth in scattered groups to be shown their deeds. (7) And whoso does good an atom's weight will see it then, (8) And whoso does ill an atom's weight will see it then."

﴿إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا ١ وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا ٢
وَقَالَ ٱلۡإِنسَٰنُ مَا لَهَا ٣ يَوۡمَئِذٖ تُحَدِّثُ أَخۡبَارَهَا ٤ بِأَنَّ رَبَّكَ
أَوۡحَىٰ لَهَا ٥ يَوۡمَئِذٖ يَصۡدُرُ ٱلنَّاسُ أَشۡتَاتٗا لِّيُرَوۡاْ أَعۡمَٰلَهُمۡ
٦ فَمَن يَعۡمَلۡ مِثۡقَالَ ذَرَّةٍ خَيۡرٗا يَرَهُۥ ٧ وَمَن يَعۡمَلۡ
مِثۡقَالَ ذَرَّةٖ شَرّٗا يَرَهُۥ ٨﴾ [الزلزلة: ١-٨].

55. [12 / 64]

"(64)... Allah is better at guarding, and He is the Most Merciful of those who show mercy."

﴿فَٱللَّهُ خَيۡرٌ حَٰفِظٗاۖ وَهُوَ أَرۡحَمُ ٱلرَّٰحِمِينَ﴾ [يُوسُف: ٦٤].

56. [15 / 17]

"(17) And We have guarded it from every outcast devil...."

﴿وَحَفِظۡنَٰهَا مِن كُلِّ شَيۡطَٰنٖ رَّجِيمٍ ١٧﴾ [الحِجر: ١٧].

57. [40 / 44-45]

"(44) And you will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves. (45) So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk."

﴿فَسَتَذۡكُرُونَ مَآ أَقُولُ لَكُمۡۚ وَأُفَوِّضُ أَمۡرِيٓ إِلَى ٱللَّهِۚ إِنَّ ٱللَّهَ بَصِيرُۢ بِٱلۡعِبَادِ ٤٤ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُواْۖ وَحَاقَ بِـَٔالِ فِرۡعَوۡنَ سُوٓءُ ٱلۡعَذَابِ ٤٥﴾ [غافر: ٤٤-٤٥].

58. [82 / 10-12]

"(10) Lo! There are above you guardians, (11) Generous and recording, (12) Who know (all) that you do."

﴿وَإِنَّ عَلَيْكُمْ لَحَـٰفِظِينَ ﴿١٠﴾ كِرَامًا كَـٰتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾﴾

[الانفطار: ١٠-١٢].

59. [86 / 4]

"(4) No human soul but has a guardian over it."

﴿إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾﴾ [الطّارق: ٤].

60. [109]

"(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship that which you worship. (5) Nor will you worship that which I worship. (6) Unto you your religion, and unto me my religion."

﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ

عَـٰبِدُونَ مَآ أَعۡبُدُ ۝٣ وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ۝٤ وَلَآ أَنتُمۡ عَـٰبِدُونَ
مَآ أَعۡبُدُ ۝٥ لَكُمۡ دِينُكُمۡ وَلِيَ دِينِ ۝٦﴾ [الكافرون: ١-٦].

61. Surat Al-Ikhlaas

"(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not nor was begotten. (4) And there is none comparable unto Him."

﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ
۝٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ۝٤﴾ [الإخلاص: ١-٤].

62. Surat Al-Falaq

"(1) Say: I seek refuge in the Lord of Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies."

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ
غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ ٱلنَّفَّـٰثَٰتِ فِي ٱلۡعُقَدِ ۝٤

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾ [الفلق: ١-٥].

63. Surat An-Nas

"(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind."

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَٰهِ
ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى يُوَسْوِسُ
فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾﴾

[الناس: ١-٦].

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[B] From the Sunnah

1. "I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Nafth."[60]

أَعُوذُ بالله السَّمِيعِ العَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ؛ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

2. "I seek refuge in Allah's perfect words from all devils and insects and from all envious eyes."[61]

أعُوذُ بِكَلِمَاتِ اللهِ التَّامَّة، مِنْ كُلِّ شَيْطَانٍ وَهَامَّة، وَمِنْ كُلِّ عَيْنٍ لَامَّة.

3. "I seek refuge in all of Allah's perfect words from the evil of what He has created."[62]

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّات كُلِّهِنَّ، مِنْ شرِّ مَا خَلَقَ.

4. "I seek refuge in Allah's Face and His perfect words, which neither the good nor the evil can ever escape, from the evil of what

comes down from heaven, or goes up to it, from the evil of what comes out of the earth, or gets into it, from the trials of night and day, and from the unexpected occurrences of night and day, except the ones carrying good. O, Allah, You are the Merciful.''(63)

أَعُوذُ بِوَجْه اللهِ الْكَرِيم، وَبِكَلِمَاتِ اللهِ التَّامَّاتِ اللَّاتِي لا يُجَاوِزُهُنَّ بَرٌّ وَلا فَاجِرٌ، مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وشَرِّ مَا يَعْرُجُ فِيهَا، وَشَرِّ مَا ذَرَأَ فِي الأَرْضِ وَشَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ طَوارِق اللَّيْلِ وَالنَّهَارِ إلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَن.

5. Say three times:

''In the name of Allah, with Whose name nothing in the heavens or the earth can cause any harm, and He is the All-Hearing, All-Knowing.''(64)

بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثلاث مرات).

6. **''**In the name of Allah, I seek refuge in

Allah's perfect words from His wrath and punishment, from the evil of His slaves, and from Satan's whispers and presence."(65)

بِسْمِ اللهِ، أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونِ.

7. Recite 3 times:

In the name of Allah.

بِسْمِ الله.

Then, recite 7 times:

"I seek refuge in Allah and His might from the evil of what I find and fear."(66)

بِسْمِ الله أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (سبع مرات).

8. "In the name of Allah I am doing this *ruqya* unto you to get rid of what is harming you and of the evil of spirits and envious eyes. May Allah grant you healing! In the name of Allah I am doing this *ruqya* unto you."(67)

بِسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللهُ يَشْفِيكَ، بِسْمِ اللهِ أَرْقِيك.

9. **"**In the name of Allah, the Great, I seek refuge in Allah, the Magnificent, from the evil of bellowing veins, and from the evil of the Hellfire."[68]

بِسْمِ اللهِ الْكَبِيرِ، أَعُوذُ بِاللهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ.

10. **"**In the name of Allah, with the earth of our land and the saliva of some of us, the ill amongst us will be healed by Allah's permission."[69]

بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَىٰ سَقِيمُنَا بِإِذْنِ رَبِّنَا.

11. "O Allah, it is You Whom I beg for help, for to You all praise is due, and there is no god but You. You are *the* Compassionate, the Originator of the heavens and the earth, the

Lord of Majesty and Splendor. You are the Living, the Eternal."(70)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لا إِلَهَ إِلّا أَنْتَ، الْحَنَّانُ، بَدِيعَ السَّموَاتِ وَالأَرْضِ، ذا الْجَلالِ وَالإِكْرَامِ، يَاحَيُّ يَا قَيُّومُ].

12. **"**O Allah, it is You Whom I beg for help, for I bear witness that there is no god but You, the One, the eternally Besought of all, Who begets not, nor is He begotten; and to Whom none is comparable."(71)

اللَّهُمَّ إِنِّي أَسْأَلُكَ أني أشهد أَنَّك أَنْتَ اللهُ الَّذي لَا إِلهَ إِلَّا أَنْتَ، الأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

13. **"**O Allah, Lord of mankind! It is You Who removes suffering. You are *the* Healer, and none can heal but You. I beg You to bring about healing that leaves behind no ailment."(72)

اللَّهُمَّ أَذْهِبِ الْبَاس، رَبَّ النَّاس، وَاشْفِ أَنْتَ الشَّافِي، لا شِفَاءَ إِلا شِفَاؤُكَ، شِفَاءً لا يُغَادِرُ سَقَمًا.

14. Say 3 times:

"O Allah, make my body healthy, my hearing healthy and my eyesight healthy. There is no God but You."(73)

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ.

15. "O Allah, I beg You to grant healing to Your slave, as testimony of trust in Your Messenger."(74)

اللَّهُمَّ اشْفِ عَبْدَكَ، وَصَدِّقْ رَسُولَكَ ﷺ.

16. "O Allah, I beg You to grant him Your blessings, to rid him of the evil eye's heat, cold and aches."(75)

اللَّهُمَّ بَارِكْ عَلَيْهِ، وَأَذْهِبْ عَنْهُ حَرَّ الْعَيْنِ وَبَرْدَهَا وَوَصَبَهَا.

17. Say 7 times:

“I pray to Allah, the Magnificent, Lord of the Glorious Throne, to grant you healing.”(76)

أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَك.

18. “O Allah! Cool my heart with ice, hail and cool water, and purify it of all sins, as a white garment is cleansed of all dirt.”(77)

اللَّهُمَّ بَرِّدْ قَلْبِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ.

19. Say 3 times:

“O our Lord, Allah, You are in Heaven; holy be Your name. Your command reigns supreme in the heavens and on the earth. As Your mercy is in the heavens, have Your mercy on the earth. Forgive our sins. You are the Lord of the good. Send down of Your mercy and healing unto this ailment to cure it.”(78)

رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ

رَحْمَتَكَ فِي الأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ، فَيَبْرَأَ.

20. "O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy."[(79)]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ في العَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

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Section (3)

A Long *Ruqya*

This Long *Ruqya* consists of two sections: [A] from the Qur'an (much longer than the Medium *Ruqya*); and [B] from the Sunnah (the same as in the Medium *Ruqya*). The English translation is followed by the Arabic original.

[A] From the Qur'an

1. Surat Al-Faatihah

I seek Allah's protection from Satan, the outcast.

"(1) In the name of Allah, the Beneficent, the Merciful. (2) Praise be to Allah, Lord of the Worlds, (3) The Beneficent, the Merciful: (4) Owner of the Day of Judgment, (5) You (alone) we worship; You alone we ask for help. (6) Show us the straight path, (7) The

path of those whom You has favored; Not (the path) of those who earn Your anger nor of those who go astray."

أعوذ بالله من الشيطان الرجيم

﴿بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ۝١ ٱلۡحَمۡدُ لِلَّهِ رَبِّ
ٱلۡعَٰلَمِينَ ۝٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ۝٣ مَٰلِكِ يَوۡمِ ٱلدِّينِ
۝٤ إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ ۝٥ ٱهۡدِنَا ٱلصِّرَٰطَ
ٱلۡمُسۡتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ
ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ۝٧﴾ [الفاتحة: ١–٧].

2. [2 / 1-7]

"(1) Alif. Laam. Meem. (2) This is the Scripture whereof there is no doubt, a guidance unto the pious. (3) Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them; (4) And who believe in that which is revealed unto you (Muhammad) and that which was revealed before you, and are certain of the Hereafter. (5) These depend on guidance from their Lord. These are the

successful. (6) As for the disbelievers, whether you warn them or you warn them not, it is all one for them; they believe not. (7) Allah has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom."

﴿الٓمٓ ١ ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ٢ ٱلَّذِينَ
يُؤۡمِنُونَ بِٱلۡغَيۡبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ٣
وَٱلَّذِينَ يُؤۡمِنُونَ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ وَبِٱلۡأٓخِرَةِ هُمۡ
يُوقِنُونَ ٤ أُوْلَٰٓئِكَ عَلَىٰ هُدٗى مِّن رَّبِّهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ
٥ إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ تُنذِرۡهُمۡ لَا
يُؤۡمِنُونَ ٦ خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ
غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٧﴾ [البَقَرَة: ١-٧].

3. [2 / 117]

"The Originator of the heavens and the earth! When He decrees a thing, He says unto it only: Be! and it is."

﴿بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَإِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن
فَيَكُونُ ١١٧﴾ [البَقَرَة: ١١٧].

4. [2 / 137-138]

"(137) And if they believe in the like of that which you believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice you (for defence) against them. He is the Hearer, the Knower. (138) (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers."

﴿فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ
فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ
ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ عَـٰبِدُونَ ﴿١٣٨﴾﴾

[البَقَـرَة: ١٣٧-١٣٨].

5. [2 / 163-164]

"(163) Your God is One God; there is no God save Him, the Beneficent, the Merciful. (164) Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sends down from the sky, thereby

reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's sovereignty) for people who have sense.

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾ إِنَّ
فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ
مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾﴾ [البقرة: ١٦٣-١٦٤].

6. [2 / 254-257]

"(254) O you who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers. (255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the

heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous. (256) There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejects false deities and believes in Allah has grasped a firm handhold which will never break. Allah is Hearer, Knower. (257) Allah is the Protecting Friend of those who believe. He brings them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.''

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ
لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ وَلَا شَفَٰعَةٞۗ وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ٢٥٤
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ

مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِۗ مَن ذَا ٱلَّذِي يَشْفَعُ عِندَهُۥٓ إِلَّا
بِإِذْنِهِۦۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
عِلْمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَۖ وَلَا يَـُٔودُهُۥ
حِفْظُهُمَاۚ وَهُوَ ٱلْعَلِيُّ ٱلْعَظِيمُ ﴿٢٥٥﴾ لَآ إِكْرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ
ٱلرُّشْدُ مِنَ ٱلْغَيِّۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ
ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَاۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ ٱللَّهُ
وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۖ وَٱلَّذِينَ
كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٥٧﴾﴾ [البقرة:
٢٥٤-٢٥٧].

7. [2 / 284-286]

"(284) Unto Allah (belongs) whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things. (285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers.

Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying. (286) Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk.''

﴿لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ
أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن
يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢٨٤ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ
إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ
لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ

غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا
وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن
نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ
عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ
وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿٢٨٦﴾﴾ [البقـرة: ٢٨٤-٢٨٦].

8. [3 / 1-10]

"(1) *Alif. Laam. Meem.* (2) Allah! There is no God save Him, the Alive, the Eternal. (3) He has revealed unto you (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel (4) Aforetime, for a guidance to mankind; and has revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong). (5) Lo! Nothing in the earth or in the heavens is hidden from Allah. (6) He it is who fashions you in the wombs as pleases Him. There is

no God save Him, the Almighty, the Wise.” (7) He it is Who has revealed unto you (Muhammad) the Scripture wherein are clear revelations - They are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knows its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed. (8) Our Lord! Cause not our hearts to stray after You hast guided us, and bestow upon us mercy from Your Presence. Lo! You, only You are the Bestower. (9) Our Lord! it is You Who gathers mankind together to a Day of which there is no doubt. Lo! Allah fails not to keep the tryst. (10) (On that day) neither the riches not the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for fire.”

﴿الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيۡكَ
ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ وَأَنزَلَ ٱلتَّوۡرَىٰةَ وَٱلۡإِنجِيلَ ﴿٣﴾ مِن
قَبۡلُ هُدٗى لِّلنَّاسِ وَأَنزَلَ ٱلۡفُرۡقَانَۗ إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ لَهُمۡ
عَذَابٞ شَدِيدٞۗ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ ﴿٤﴾ إِنَّ ٱللَّهَ لَا يَخۡفَىٰ عَلَيۡهِ
شَيۡءٞ فِي ٱلۡأَرۡضِ وَلَا فِي ٱلسَّمَآءِ ﴿٥﴾ هُوَ ٱلَّذِي يُصَوِّرُكُمۡ فِي
ٱلۡأَرۡحَامِ كَيۡفَ يَشَآءُۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٦﴾ هُوَ
ٱلَّذِيٓ أَنزَلَ عَلَيۡكَ ٱلۡكِتَٰبَ مِنۡهُ ءَايَٰتٞ مُّحۡكَمَٰتٌ هُنَّ أُمُّ ٱلۡكِتَٰبِ وَأُخَرُ
مُتَشَٰبِهَٰتٞۖ فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمۡ زَيۡغٞ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنۡهُ ٱبۡتِغَآءَ
ٱلۡفِتۡنَةِ وَٱبۡتِغَآءَ تَأۡوِيلِهِۦۖ وَمَا يَعۡلَمُ تَأۡوِيلَهُۥٓ إِلَّا ٱللَّهُۗ وَٱلرَّٰسِخُونَ فِي
ٱلۡعِلۡمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلّٞ مِّنۡ عِندِ رَبِّنَاۗ وَمَا يَذَّكَّرُ إِلَّآ أُوْلُواْ
ٱلۡأَلۡبَٰبِ ﴿٧﴾ رَبَّنَا لَا تُزِغۡ قُلُوبَنَا بَعۡدَ إِذۡ هَدَيۡتَنَا وَهَبۡ لَنَا مِن لَّدُنكَ
رَحۡمَةًۚ إِنَّكَ أَنتَ ٱلۡوَهَّابُ ﴿٨﴾ رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوۡمٖ لَّا
رَيۡبَ فِيهِۚ إِنَّ ٱللَّهَ لَا يُخۡلِفُ ٱلۡمِيعَادَ ﴿٩﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ
لَن تُغۡنِيَ عَنۡهُمۡ أَمۡوَٰلُهُمۡ وَلَآ أَوۡلَٰدُهُم مِّنَ ٱللَّهِ شَيۡـٔٗاۖ وَأُوْلَٰٓئِكَ
هُمۡ وَقُودُ ٱلنَّارِ ﴿١٠﴾﴾ [آل عِمرَان: ١-١٠].

9. [3 / 18-20]

“(18) Allah (Himself) is witness that there is no God save Him. And the angels and the

men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise. (19) Lo! Religion with Allah (is) The Surrender (to His will and guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieves the revelations of Allah (will find that) Lo! Allah is swift at reckoning. (20) And if they argue with you, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have you (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is your duty only to convey the message (unto them). Allah is Seer of (His) bondmen."

﴿شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلۡمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلۡعِلۡمِ قَآئِمَۢا
بِٱلۡقِسۡطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١٨ إِنَّ ٱلدِّينَ
عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ وَمَا ٱخۡتَلَفَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ إِلَّا مِنۢ

بَعۡدِ مَا جَآءَهُمُ ٱلۡعِلۡمُ بَغۡيَۢا بَيۡنَهُمۡۗ وَمَن يَكۡفُرۡ بِـَٔايَٰتِ ٱللَّهِ
فَإِنَّ ٱللَّهَ سَرِيعُ ٱلۡحِسَابِ ﴿١٩﴾ فَإِنۡ حَآجُّوكَ فَقُلۡ أَسۡلَمۡتُ وَجۡهِيَ لِلَّهِ
وَمَنِ ٱتَّبَعَنِۗ وَقُل لِّلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَٱلۡأُمِّيِّـۧنَ ءَأَسۡلَمۡتُمۡۚ فَإِنۡ
أَسۡلَمُواْ فَقَدِ ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُۗ وَٱللَّهُ
بَصِيرُۢ بِٱلۡعِبَادِ ﴿٢٠﴾﴾ [آل عمران: ١٨-٢٠].

10. [3 / 85]

“(85) And whoso seeks as religion other than Al-Islaam, it will not be accepted from him, and he will be a loser in the Hereafter.”

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ
مِنَ ٱلۡخَٰسِرِينَ ﴿٨٥﴾﴾ [آل عمران: ٨٥].

11. [7 / 54-56]

“(54) Lo! Your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covers the night with the day, which is in haste to follow it, and has made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment.

Blessed be Allah, the Lord of the Worlds! (55) (O mankind!) Call upon your Lord humbly and in secret. Lo! He loves not aggressors. (56) Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.”

﴿إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ
ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا وَٱلشَّمۡسَ
وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ
رَبُّ ٱلۡعَٰلَمِينَ ﴿٥٤﴾ ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ
ٱلۡمُعۡتَدِينَ ﴿٥٥﴾ وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ
خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ﴿٥٦﴾﴾

[الأعراف: ٥٤-٥٦].

12. [17 / 110-111]

“(110) Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever you cry (it is the same). His are the most beautiful names. And you (Muhammad), be not loud voiced in your worship nor yet silent

therein, but follow a way between. (111) And say: Praise be to Allah, Who has not taken unto Himself a son, and Who has no partner in the Sovereignty, nor has He any protecting friend through dependence. And magnify Him with all magnificence.''

﴿قُلِ ٱدۡعُواْ ٱللَّهَ أَوِ ٱدۡعُواْ ٱلرَّحۡمَٰنَۖ أَيّٗا مَّا تَدۡعُواْ فَلَهُ ٱلۡأَسۡمَآءُ ٱلۡحُسۡنَىٰۚ وَلَا
تَجۡهَرۡ بِصَلَاتِكَ وَلَا تُخَافِتۡ بِهَا وَٱبۡتَغِ بَيۡنَ ذَٰلِكَ سَبِيلٗا ﴿١١٠﴾ وَقُلِ ٱلۡحَمۡدُ
لِلَّهِ ٱلَّذِي لَمۡ يَتَّخِذۡ وَلَدٗا وَلَمۡ يَكُن لَّهُۥ شَرِيكٞ فِي ٱلۡمُلۡكِ وَلَمۡ يَكُن لَّهُۥ وَلِيّٞ
مِّنَ ٱلذُّلِّۖ وَكَبِّرۡهُ تَكۡبِيرَۢا ﴿١١١﴾﴾ [الإسراء: ١١٠-١١١].

13. [30 / 17-27]

''(17) So glory be to Allah when you enter the night and when you enter the morning - (18) Unto Him be praise in the heavens and the earth - and at the sun's decline and in the noonday. (19) He brings forth the living from the dead, and He brings forth the dead from the living, and He revives the earth after her death. And even so will you be brought forth. (20) And of His signs is this: He created you of dust, and behold you human beings,

ranging widely! (21) And of His signs is this: He created for you helpmeets from yourselves that you might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect. (22) And of His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Lo! Herein indeed are portents for men of knowledge. (23) And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! Herein indeed are portents for folk who heed. (24) And of His signs is this: He shows you the lightning for a fear and for a hope, and sends down water from the sky, and thereby quickens the earth after her death. Lo! Herein indeed are portents for folk who understand. (25) And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calls you, lo! from the earth you will emerge. (26) Unto Him belongs whosoever is in the heavens and in the earth. All are obedient unto Him. (27) He it is who produces creation, then reproduces it and it

is easier for Him. His is the Sublime Similitude in the heavens and in the earth. He is the Mighty, the Wise."

﴿فَسُبۡحَٰنَ ٱللَّهِ حِينَ تُمۡسُونَ وَحِينَ تُصۡبِحُونَ ﴿١٧﴾ وَلَهُ ٱلۡحَمۡدُ
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَعَشِيّٗا وَحِينَ تُظۡهِرُونَ ﴿١٨﴾ يُخۡرِجُ ٱلۡحَيَّ
مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَيُحۡيِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَاۚ
وَكَذَٰلِكَ تُخۡرَجُونَ ﴿١٩﴾ وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَكُم مِّن تُرَابٖ ثُمَّ
إِذَآ أَنتُم بَشَرٞ تَنتَشِرُونَ ﴿٢٠﴾ وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَ لَكُم مِّنۡ
أَنفُسِكُمۡ أَزۡوَٰجٗا لِّتَسۡكُنُوٓاْ إِلَيۡهَا وَجَعَلَ بَيۡنَكُم مَّوَدَّةٗ
وَرَحۡمَةًۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنۡ ءَايَٰتِهِۦ
خَلۡقُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱخۡتِلَٰفُ أَلۡسِنَتِكُمۡ وَأَلۡوَٰنِكُمۡۚ إِنَّ فِي
ذَٰلِكَ لَأٓيَٰتٖ لِّلۡعَٰلِمِينَ ﴿٢٢﴾ وَمِنۡ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيۡلِ وَٱلنَّهَارِ
وَٱبۡتِغَآؤُكُم مِّن فَضۡلِهِۦٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ
يَسۡمَعُونَ ﴿٢٣﴾ وَمِنۡ ءَايَٰتِهِۦ يُرِيكُمُ ٱلۡبَرۡقَ خَوۡفٗا وَطَمَعٗا
وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءٗ فَيُحۡيِۦ بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ
فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ﴿٢٤﴾ وَمِنۡ ءَايَٰتِهِۦٓ أَن تَقُومَ
ٱلسَّمَآءُ وَٱلۡأَرۡضُ بِأَمۡرِهِۦۚ ثُمَّ إِذَا دَعَاكُمۡ دَعۡوَةٗ مِّنَ ٱلۡأَرۡضِ إِذَآ
أَنتُمۡ تَخۡرُجُونَ ﴿٢٥﴾ وَلَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ كُلّٞ لَّهُۥ

قَـٰنِتُونَ ﴿٢٦﴾ وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ
عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٢٧﴾﴾ [الرُّوم: ١٧-٢٧].

14. [40 / 1-3]

"(1) *Haa. Meem.* (2) The revelation of the Scripture is from Allah, the Mighty, the Knower, (3) The Forgiver of sin, the Accepter of repentance, the Stern in punishment, the Bountiful. There is no God save Him. Unto Him is the journeying."

﴿حمٓ ﴿١﴾ تَنزِيلُ ٱلْكِتَـٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٢﴾ غَافِرِ
ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ ۖ
إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾﴾ [غافر: ١-٣].

15. [40 / 65]

"(65) He is the Living One. There is no God save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!"

﴿هُوَ ٱلْحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾﴾ [غافر: ٦٥].

16. [41 / 36]

"(36) And if a whisper from the devil reaches you (O Muhammad), then seek refuge in Allah. Lo! He is the Hearer, the Knower."

﴿وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٣٦﴾﴾ [فصّلت: ٣٦].

17. [45/36-37]

"(36) Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds. (37) And unto Him (alone) belongs majesty in the heavens and the earth, and He is the Mighty, the Wise."

﴿فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾ وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾﴾

[الجاثية: ٣٦-٣٧].

18. [57/1-6]

“(1) All that is in the heavens and the earth glorifies Allah and He is the Mighty, the Wise. (2) His is the Sovereignty of the heavens and the earth; He quickens and He gives death; and He is Able to do things. (3) He is the First and the Last, and the Outward and the Inward; and He is Knower of all things. (4) He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knows all that enters the earth and all that emerges therefrom and all that comes down from the sky and all that ascends therein; and He is with you wherever you may be. And Allah is Seer of what you do. (5) His is the Sovereignty of the heavens and the earth and, unto Allah (all) things are brought back. (6) He causes the night to pass into the day, and He causes the day to pass into the night, and He is Knower of all that is in the breasts.“

﴿سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ١ لَهُۥ مُلۡكُ
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ وَيُمِيتُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢ هُوَ
ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ ٣ هُوَ

ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ
يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا
يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَّهُۥ
مُلْكُ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾ يُولِجُ ٱلَّيْلَ فِى
ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ وَهُوَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٦﴾﴾

[الحديد: ١-٦].

19. [2 / 20]

"(20) The lightning almost snatches away their sight from them. As often as it flashes forth for them they walk therein, and when it darkens against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is Able to do all things".

﴿يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَـٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ
عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَـٰرِهِمْ ۚ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾﴾ [البقرة: ٢٠].

20. [2 / 105]

"105 Neither those who disbelieve among the

People of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooses for His mercy whom He will, and Allah is of infinite bounty.''

﴿مَّا يَوَدُّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْۗ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿١٠٥﴾﴾ [البقرة: ١٠٥].

21. [2 / 109]

''(109) Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth has become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.''

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّۖ فَٱعْفُواْ وَٱصْفَحُواْ حَتَّىٰ يَأْتِيَ ٱللَّهُ بِأَمْرِهِۦٓۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾﴾ [البقرة: ١٠٩].

22. [2 / 247]

“(247) Their Prophet said unto them: Lo! Allah has raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he has not been given wealth enough? He said: Lo! Allah has chosen him above you, and has increased him abundantly in wisdom and stature. Allah bestows His sovereignty on whom He will. Allah is All Embracing, All Knowing.”

﴿وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًاۚ
قَالُوٓاْ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ
وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ
وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن
يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾﴾ [البقرة: ٢٤٧].

23. [4 / 32]

“(32) And covet not the thing in which Allah has made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which

they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things."

﴿وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٣٢﴾﴾ [النِّساء: ٣٢].

24. [4 / 54]

"(54) Or are they jealous of mankind because of that which Allah of His bounty has bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom."

﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَـٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَـٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾﴾

[النِّساء: ٥٤].

25. [4 / 73]

"(73) And if a bounty from Allah befell you, he would surely cry, as if there had been no

love between you and him: Oh, would that I had been with them, then should I have achieved a great success!"

﴿وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾﴾

[النِّسَاء: ٧٣].

26. [7 / 197]

"(198) And if you (Muslims) call them to the Guidance they hear not; and you (Muhammad) see them looking toward you, but they see not."

﴿وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ ۖ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾﴾ [الأعرَاف: ١٩٨].

27. [9 / 59]

"(59) (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah suffices us; Allah will give us of His bounty, and (also) His messenger; unto Allah

we are suppliants.”

﴿وَلَوۡ أَنَّهُمۡ رَضُواْ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُواْ حَسۡبُنَا ٱللَّهُ
سَيُؤۡتِينَا ٱللَّهُ مِن فَضۡلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ٥٩﴾

[التوبة: ٥٩].

28. [9 / 74]

“(74) They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.”

﴿يَحۡلِفُونَ بِٱللَّهِ مَا قَالُواْ وَلَقَدۡ قَالُواْ كَلِمَةَ ٱلۡكُفۡرِ وَكَفَرُواْ
بَعۡدَ إِسۡلَٰمِهِمۡ وَهَمُّواْ بِمَا لَمۡ يَنَالُواْۚ وَمَا نَقَمُوٓاْ إِلَّآ أَنۡ أَغۡنَىٰهُمُ ٱللَّهُ
وَرَسُولُهُۥ مِن فَضۡلِهِۦۚ فَإِن يَتُوبُواْ يَكُ خَيۡرٗا لَّهُمۡۖ وَإِن يَتَوَلَّوۡاْ يُعَذِّبۡهُمُ

ٱللَّهُ عَذَابًا أَلِيمًا فِي ٱلدُّنْيَا وَٱلْأَخِرَةِۚ وَمَا لَهُمْ فِي ٱلْأَرْضِ مِن
وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾ ﴾ [التوبة: ٧٤].

29. [10 / 107]

"(107) If Allah afflicts you with some hurt, there is none who can remove it save Him; and if He desires good for you, there is none who can repel His bounty. He strikes with it whom He will of His bondmen. He is the Forgiving, the Merciful."

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن
يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦۚ يُصِيبُ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦۚ وَهُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾ ﴾ [يُونس: ١٠٧].

30. [12 / 67]

"(67) And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! The decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust."

﴿وَقَالَ يَٰبَنِيَّ لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ وَمَآ أُغۡنِي عَنكُم مِّنَ ٱللَّهِ مِن شَيۡءٍۖ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۖ عَلَيۡهِ تَوَكَّلۡتُۖ وَعَلَيۡهِ فَلۡيَتَوَكَّلِ ٱلۡمُتَوَكِّلُونَ ٦٧﴾ [يوسف: ٦٧].

31. [15 / 14-18]

"(14) And even if We opened unto them a Gate of Heaven and they kept mounting through it. (15) They would say: Our sight is wrong–nay, but we are folk bewitched. (16) And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders. (17) And We have guarded it from every outcast devil, (18) Save him who steals the hearing, and them does a clear flame pursue."

﴿وَلَوۡ فَتَحۡنَا عَلَيۡهِم بَابٗا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعۡرُجُونَ ١٤ لَقَالُوٓاْ إِنَّمَا سُكِّرَتۡ أَبۡصَٰرُنَا بَلۡ نَحۡنُ قَوۡمٞ مَّسۡحُورُونَ ١٥ وَلَقَدۡ جَعَلۡنَا فِي ٱلسَّمَآءِ بُرُوجٗا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ١٦ وَحَفِظۡنَٰهَا مِن كُلِّ شَيۡطَٰنٖ رَّجِيمٍ ١٧ إِلَّا مَنِ ٱسۡتَرَقَ ٱلسَّمۡعَ فَأَتۡبَعَهُۥ شِهَابٞ مُّبِينٞ ١٨﴾

[الحجر: ١٤-١٨].

32. [18 / 39]

“(39) If only, when you entered your garden, you had said: That which Allah wills (will come to pass)! There is no strength save in Allah! Though you see me as less than you in wealth and children.”

﴿وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن
تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾﴾ [الكهف: ٣٩].

33. [24 / 43-44]

“(43) Hast you not seen how Allah wafts the clouds, then gathers them, then makes them layers, and you see the rain come forth from between them; He sends down from the heaven mountains wherein is hail, and smites therewith whom He will, and averts it from whom He will. The flashing of His lightning all but snatches away the sight. (44) Allah causes the revolution of the day and the night. Lo! Herein is indeed a lesson for those who see.”

﴿أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى

ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ
فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ
بِٱلْأَبْصَٰرِ ﴿٤٣﴾ يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى
ٱلْأَبْصَٰرِ ﴿٤٤﴾﴾ [النُّور: ٤٣-٤٤].

34. [39 / 36]

"(36) Will not Allah defend His slave? Yet they would frighten you with those beside Him. He whom Allah sends astray, for him there is no guide."

﴿أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ
وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٦﴾﴾ [الزُّمَر: ٣٦].

35. [67 / 1-4]

"(1) Blessed is He in Whose hand is the Sovereignty, and He is Able to do all things. (2) Who has created life and death that He may try you, which of you is best in conduct; and He is the Mighty, Forgiving, (3) Who has created seven heavens in harmony. You (Muhammad) canst see no fault in the

Beneficent One's creation; then look again: Canst you see any rifts? (4) Then look again and yet again, your sight will return unto you weakened and made dim."

﴿تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١ ٱلَّذِي
خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ
٢ ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ فِي خَلۡقِ ٱلرَّحۡمَٰنِ مِن
تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ مِن فُطُورٖ ٣ ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ
يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئٗا وَهُوَ حَسِيرٞ ٤﴾ [المـُلك: ١-٤].

36. [68 / 51-52]

"(51) And lo! Those who disbelieve would fain disconcert you with their eyes when they bear the Reminder, and they say: Lo! he is indeed mad; (52) When it is naught else than a Reminder to creation."

﴿وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزۡلِقُونَكَ بِأَبۡصَٰرِهِمۡ لَمَّا سَمِعُواْ ٱلذِّكۡرَ وَيَقُولُونَ إِنَّهُۥ
لَمَجۡنُونٞ ٥١ وَمَا هُوَ إِلَّا ذِكۡرٞ لِّلۡعَٰلَمِينَ ٥٢﴾ [القلَم: ٥١-٥٢].

37. [79 / 38-40]

"(38) But nay! I swear by all that you see (39)

And all that you see not (40) That it is indeed the speech of an illustrious messenger.''

﴿فَلَآ أُقۡسِمُ بِمَا تُبۡصِرُونَ ٣٨ وَمَا لَا تُبۡصِرُونَ ٣٩ إِنَّهُۥ لَقَوۡلُ رَسُولٖ
كَرِيمٖ ٤٠﴾ [الحاقة: ٣٨-٤٠].

38. [75 / 7-12]

''(7) But when sight is confounded (8) And the moon is eclipsed (9) And sun and moon are united, (10) On that day man will cry: Whither to flee! (11) Alas! No refuge! (12) Unto your Lord is the recourse that day.''

﴿فَإِذَا بَرِقَ ٱلۡبَصَرُ ٧ وَخَسَفَ ٱلۡقَمَرُ ٨ وَجُمِعَ ٱلشَّمۡسُ وَٱلۡقَمَرُ ٩
يَقُولُ ٱلۡإِنسَٰنُ يَوۡمَئِذٍ أَيۡنَ ٱلۡمَفَرُّ ١٠ كَلَّا لَا وَزَرَ ١١ إِلَىٰ رَبِّكَ يَوۡمَئِذٍ
ٱلۡمُسۡتَقَرُّ ١٢﴾ [القيامة: ٧-١٢].

39. [2 / 102-103]

''(102) And they followed that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two

angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no one save by Allah's leave. And they learn that which harms them and profits them not. And surely they do know that he who traffics therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew. (103) And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.''

﴿وَاتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَٰنَ ۖ وَمَا كَفَرَ
سُلَيْمَٰنُ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ
أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ
حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا
يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ
أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ

وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَٰقٍ ۚ
وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿١٠٢﴾
وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟
يَعْلَمُونَ ﴿١٠٣﴾﴾ [البقرة: ١٠٢-١٠٣].

40. [7 / 104-122]

“(104) Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds, (105) Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me. (106) (Pharaoh) said: If you come with a token, then produce it, if you are of those who speak the truth. (107) Then he flung down his staff and lo! it was a serpent manifest; (108) And he drew forth his hand (from his bosom): and lo! it was white for the beholders. (109) The chiefs of Pharaoh’s people said: Lo! this is some knowing wizard, (110) Who would expel you from your land. Now what do you advise? (111) They said (unto Pharaoh): Put him off (a

while) him and his brother and send into the cities summoners, (112) To bring each knowing wizard unto you. (113) And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors. (114) He answered: Yea, and surely you shall be of those brought near (to me). (115) They said: O Moses! Either throw (first) or let us be the first throwers? (116) He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell. (117) And We inspired Moses (saying): Throw your staff! And lo! it swallowed up their lying show. (118) Thus was the Truth vindicated and that which they were doing was made vain. (119) Thus were they there defeated and brought low. (120) And the wizards fell down prostrate, (121) Crying: We believe in the Lord of the Worlds, (122) The Lord of Moses and Aaron."

﴿وَقَالَ مُوسَىٰ يَٰفِرۡعَوۡنُ إِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ١٠٤
حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ قَدۡ جِئۡتُكُم بِبَيِّنَةٖ

مِّن رَّبِّكُمۡ فَأَرۡسِلۡ مَعِيَ بَنِيٓ إِسۡرَٰٓءِيلَ ١٠٥ قَالَ إِن كُنتَ جِئۡتَ
بِـَٔايَةٖ فَأۡتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٠٦ فَأَلۡقَىٰ عَصَاهُ
فَإِذَا هِيَ ثُعۡبَانٞ مُّبِينٞ ١٠٧ وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيۡضَآءُ لِلنَّٰظِرِينَ
١٠٨ قَالَ ٱلۡمَلَأُ مِن قَوۡمِ فِرۡعَوۡنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٞ ١٠٩ يُرِيدُ
أَن يُخۡرِجَكُم مِّنۡ أَرۡضِكُمۡۖ فَمَاذَا تَأۡمُرُونَ ١١٠ قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ
وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ١١١ يَأۡتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٖ ١١٢
وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ قَالُوٓاْ إِنَّ لَنَا لَأَجۡرًا إِن كُنَّا نَحۡنُ
ٱلۡغَٰلِبِينَ ١١٣ قَالَ نَعَمۡ وَإِنَّكُمۡ لَمِنَ ٱلۡمُقَرَّبِينَ ١١٤ قَالُواْ
يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن نَّكُونَ نَحۡنُ ٱلۡمُلۡقِينَ ١١٥ قَالَ
أَلۡقُواْۖ فَلَمَّآ أَلۡقَوۡاْ سَحَرُوٓاْ أَعۡيُنَ ٱلنَّاسِ وَٱسۡتَرۡهَبُوهُمۡ وَجَآءُو
بِسِحۡرٍ عَظِيمٖ ١١٦ ۞ وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَلۡقِ عَصَاكَۖ فَإِذَا
هِيَ تَلۡقَفُ مَا يَأۡفِكُونَ ١١٧ فَوَقَعَ ٱلۡحَقُّ وَبَطَلَ مَا كَانُواْ يَعۡمَلُونَ ١١٨
فَغُلِبُواْ هُنَالِكَ وَٱنقَلَبُواْ صَٰغِرِينَ ١١٩ وَأُلۡقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ
١٢٠ قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ١٢١ رَبِّ مُوسَىٰ وَهَٰرُونَ ١٢٢ ﴾

[الأعراف: ١٠٤-١٢٢].

41. [10 / 77]

"(77) Moses said: Speak you (so) of the Truth when it has come unto you? Is this magic?

Now magicians thrive not.''

﴿قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾﴾ [يُونس: ٧٧].

42. [10 / 79-82]

''(79) And Pharaoh said: Bring every cunning wizard unto me. (80) And when the wizards came, Moses said unto them: Cast your cast! (81) And when they had cast, Moses said: That which you have brought is magic. Lo! Allah will make it vain. Lo! Allah upholds not the work of mischief makers. (82) And Allah will vindicate the Truth by His words, however much the guilty be averse.''

﴿وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾﴾

[يُونس: ٧٩-٨٢].

43. [20 / 65-69]

"(65) They said: O Moses! Either throw first, or let us be the first to throw? (66) He said: Nay, do you throw! Then Lo! Their cords and their staves, by their magic, appeared to him as though they ran. (67) And Moses conceived a fear in his mind (68) We said: Fear not! Lo! You are the higher. (69) Throw that which is in your right hand! It will eat up that which they have made. Lo! That which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain."

﴿قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ (٦٥) قَالَ
بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ (٦٦)
فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ (٦٧) قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ
(٦٨) وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا
يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ (٦٩)﴾ [طه: ٦٥-٦٩].

44. [26 / 43-48]

"(43) Moses said unto them: Throw what you are going to throw! (44) Then they threw

down their cords and their staves and said: By Pharaoh's might, lo! We verily are the winners. (45) Then Moses threw his staff and lo! It swallowed that which they did falsely show. (46) And the wizards were flung prostrate, (47) Crying: We believe in the Lord of the Worlds, (48) The Lord of Moses and Aaron."

﴿قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَـٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سَـٰجِدِينَ ﴿٤٦﴾ قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَـٰلَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَـٰرُونَ ﴿٤٨﴾﴾

[الشُّعَرَاء: ٤٣-٤٨].

45. [54 / 1-2]

"(1) The hour drew nigh and the moon was rent in twain. (2) And if they behold a portent they turn away and say: Prolonged illusion."

﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ﴿١﴾ وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾﴾ [القَمَر: ١-٢].

46. [40 / 44-46]

"(44) And you will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves. (45) So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk. (46) The Fire; they are exposed to it morning and evening; and on the day when the Hour uprises (it is said): Cause Pharaoh's folk to enter the most awful doom."

﴿فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ
بَصِيرٌۢ بِٱلْعِبَادِ ﴿٤٤﴾ فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُوا۟ ۖ وَحَاقَ بِـَٔالِ
فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ﴿٤٥﴾ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ
وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾﴾

[غافر: ٤٤-٤٦].

47. [2 / 97-98]

"(97) Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who has revealed (this Scripture) to your heart by Allah's leave, confirming that which was

(revealed) before it, and a guidance and glad tidings to believers; (98) Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.''

﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَن
كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ
ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ﴿٩٨﴾﴾ [البقرة: ٩٧-٩٨].

48. [3 / 26-32]

"(26) Say: O Allah! Owner of Sovereignty! You give sovereignty unto whom You wilt, and You withdraw sovereignty from whom You wilt. You exalt whom You will and You abase whom You will. In Your hand is the good. Lo! You are Able to do all things. (27) You cause the night to pass into the day, and You cause the day to pass into the night. And You bring forth the living from the dead, and You bring forth the dead from the living. And You give sustenance to whom You choose, without stint. (28) Let not the believers take

disbelievers for *awliyaa'* in preference to believers. Whoso does that has no connection with Allah unless (it be) that you but guard yourselves against them, taking (as it were) security. Allah bids you beware (only) of Himself. Unto Allah is the journeying. (29) Say, (O Muhammad): Whether you hide that which is in your breasts or reveal it, Allah knows it. He knows that which is in the heavens and that which is in the earth, and Allah is Able to do all things. (30) On the day when every soul will find itself confronted with all that it has done of good and all that it has done of evil (every soul) will long that there might be a mighty apace of distance between it and that (evil). Allah bids you beware of Him. And Allah is full of pity for (His) bondmen. (31) Say, (O Muhammad, to mankind): If you love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. (32) Say: Obey Allah and the messenger. But if they turn away, Lo! Allah loves not the disbelievers (in His guidance)."

﴿قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ
مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ
كُلِّ شَيۡءٖ قَدِيرٞ (٢٦) تُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ
وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن تَشَآءُ
بِغَيۡرِ حِسَابٖ (٢٧) لَّا يَتَّخِذِ ٱلۡمُؤۡمِنُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ
ٱلۡمُؤۡمِنِينَۖ وَمَن يَفۡعَلۡ ذَٰلِكَ فَلَيۡسَ مِنَ ٱللَّهِ فِي شَيۡءٍ إِلَّآ أَن تَتَّقُواْ
مِنۡهُمۡ تُقَىٰةٗۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَإِلَى ٱللَّهِ ٱلۡمَصِيرُ (٢٨) قُلۡ إِن
تُخۡفُواْ مَا فِي صُدُورِكُمۡ أَوۡ تُبۡدُوهُ يَعۡلَمۡهُ ٱللَّهُۗ وَيَعۡلَمُ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ (٢٩) يَوۡمَ تَجِدُ كُلُّ
نَفۡسٖ مَّا عَمِلَتۡ مِنۡ خَيۡرٖ مُّحۡضَرٗا وَمَا عَمِلَتۡ مِن سُوٓءٖ تَوَدُّ لَوۡ أَنَّ
بَيۡنَهَا وَبَيۡنَهُۥٓ أَمَدَۢا بَعِيدٗاۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفۡسَهُۥۗ وَٱللَّهُ رَءُوفُۢ
بِٱلۡعِبَادِ (٣٠) قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ
لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ (٣١) قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن
تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡكَٰفِرِينَ (٣٢)﴾ [آل عمران: ٢٦-٣٢].

49. [6 / 130]

“(130) O you assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted

unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.''

﴿يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ
عَلَيۡكُمۡ ءَايَٰتِي وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَاۚ قَالُواْ شَهِدۡنَا عَلَىٰٓ
أَنفُسِنَاۖ وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ
كَٰفِرِينَ ١٣٠﴾ [الأنعام: ١٣٠].

50. [7 / 89]

''(89) We should have invented a lie against Allah if we returned to your religion after Allah has rescued us from it. It is not for us to return to it unless Allah should (so) will. Our Lord comprehends all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for You are the best of those who make decision.''

﴿قَدِ ٱفۡتَرَيۡنَا عَلَى ٱللَّهِ كَذِبًا إِنۡ عُدۡنَا فِي مِلَّتِكُم بَعۡدَ إِذۡ نَجَّىٰنَا ٱللَّهُ
مِنۡهَاۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَاۚ وَسِعَ رَبُّنَا

كُلَّ شَىْءٍ عِلْمًاۚ عَلَى ٱللَّهِ تَوَكَّلْنَاۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾ [الأعراف: ٨٩].

51. [8 / 25]

"(25) And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment."

﴿وَٱتَّقُواْ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةًۖ وَٱعْلَمُوٓاْ
أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾ [الأنفال: ٢٥].

52. [16 / 1-3]

"(1) The commandment of Allah will come to pass, so seek not you to hasten it. Glorified and Exalted be He above all that they associate (with Him). (2) He sends down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no god save Me, so keep your duty unto Me. (3) He has created the heavens and the earth with truth. High be He exalted above all that

they associate (with Him)."

﴿أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ١ يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ٢ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ٣﴾ [النّحل: ١-٣].

53. [17 / 45-52]

"(45) And when you recite the Qur'an We place between you and those who believe not in the Hereafter a hidden barrier; (46) And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when you make mention of your Lord alone in the Qur'an, they turn their backs in aversion. (47) We are best aware of what they wish to hear when they give ear to you and when they take secret counsel, when the evil doers say: You follow but a man bewitched. (48) See what similitudes they coin for you, and thus are all astray, and cannot find a road! (49) And they say: When we are bones and fragments, shall we, forsooth, be

raised up as a new creation? (50) Say: Be you stones or iron (51) Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life)? Say: He who created you at the first. Then will they shake their heads at you, and say: When will it be? Say: It will perhaps be soon; (52) A day when He will call you and you will answer with His praise, and you will think that you have tarried but a little while.''

﴿وَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ جَعَلۡنَا بَيۡنَكَ وَبَيۡنَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ
حِجَابٗا مَّسۡتُورٗا ﴿٤٥﴾ وَجَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ
وَقۡرٗاۚ وَإِذَا ذَكَرۡتَ رَبَّكَ فِي ٱلۡقُرۡءَانِ وَحۡدَهُۥ وَلَّوۡاْ عَلَىٰٓ أَدۡبَٰرِهِمۡ نُفُورٗا ﴿٤٦﴾
نَّحۡنُ أَعۡلَمُ بِمَا يَسۡتَمِعُونَ بِهِۦٓ إِذۡ يَسۡتَمِعُونَ إِلَيۡكَ وَإِذۡ هُمۡ نَجۡوَىٰٓ إِذۡ يَقُولُ
ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلٗا مَّسۡحُورًا ﴿٤٧﴾ ٱنظُرۡ كَيۡفَ ضَرَبُواْ لَكَ
ٱلۡأَمۡثَالَ فَضَلُّواْ فَلَا يَسۡتَطِيعُونَ سَبِيلٗا ﴿٤٨﴾ وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمٗا
وَرُفَٰتًا أَءِنَّا لَمَبۡعُوثُونَ خَلۡقٗا جَدِيدٗا ﴿٤٩﴾ ۞قُلۡ كُونُواْ حِجَارَةً أَوۡ حَدِيدًا
﴿٥٠﴾ أَوۡ خَلۡقٗا مِّمَّا يَكۡبُرُ فِي صُدُورِكُمۡۚ فَسَيَقُولُونَ مَن يُعِيدُنَاۖ قُلِ
ٱلَّذِي فَطَرَكُمۡ أَوَّلَ مَرَّةٖۚ فَسَيُنۡغِضُونَ إِلَيۡكَ رُءُوسَهُمۡ وَيَقُولُونَ مَتَىٰ
هُوَۖ قُلۡ عَسَىٰٓ أَن يَكُونَ قَرِيبٗا ﴿٥١﴾ يَوۡمَ يَدۡعُوكُمۡ فَتَسۡتَجِيبُونَ بِحَمۡدِهِۦ

وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾﴾ [الإسراء: ٤٥-٥٢].

54. [27 / 73-75]

"(73) Lo! Your Lord is full of bounty for mankind, but most of them do not give thanks. (74) Lo! Your Lord knows surely all that their bosoms hide, and all that they proclaim. (75) And there is nothing hidden in the heaven or the earth but it is in a clear Record."

﴿وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾﴾

[النَّمل: ٧٣-٧٥].

55. [33 / 70-71]

"(70) O you who believe! Observe *taqwa* of Allah, and speak words straight to the point; (71) He will adjust your works for you and will forgive you your sins. Whosoever obeys Allah and His messenger, he verily has gained a signal victory."

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوۡلٗا سَدِيدٗا ٧٠ يُصۡلِحۡ
لَكُمۡ أَعۡمَٰلَكُمۡ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ
فَازَ فَوۡزًا عَظِيمًا ٧١﴾ [الأحزاب: ٧٠-٧١].

56. [36 / 78-83]

"(78) And he has coined for Us a similitude, and has forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away? (79) Say: He will revive them Who produced them at the first, for He is Knower of every creation, (80) Who has appointed for you fire from the green tree, and behold! you kindle from it. (81) Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator, (82) But His command, when He intends a thing, is only that he says unto it: Be! and it is. (83) Therefore glory be to Him in Whose hand is the dominion over all things! Unto Him you will be brought back."

﴿وَضَرَبَ لَنَا مَثَلٗا وَنَسِيَ خَلۡقَهُۥۖ قَالَ مَن يُحۡيِ ٱلۡعِظَٰمَ وَهِيَ

رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ
خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا
فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾ أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ
﴿٨١﴾ إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ﴿٨٢﴾
فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

[يس: ٧٨-٨٣]

57. [39 / 38-40]

“(38) And verily, if you should ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those you worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust. (39) Say: O my people! Act in your manner. I too am acting. Thus you will come to know (40) Who it is unto whom comes a doom that will abase him, and on whom there falls everlasting doom.”

﴿وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ
أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ
كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ
حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾ قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ
مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾ مَن يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾﴾ [الزُّمَر: ٣٨-٤٠].

58. [46 / 29-32]

“(29) And when We inclined toward you (Muhammad) certain of the Jinn, who wished to hear the Qur’an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning. (30) They said: O our people! Lo! we have heard a Scripture which has been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road. (31) O our people! Respond to Allah’s summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom. (32) And whoso responds not to Allah’s summoner he can

nowise escape in the earth, and you (can find) no protecting friends instead of Him. Such are in error manifest.''

﴿وَإِذۡ صَرَفۡنَآ إِلَيۡكَ نَفَرٗا مِّنَ ٱلۡجِنِّ يَسۡتَمِعُونَ ٱلۡقُرۡءَانَ فَلَمَّا حَضَرُوهُ
قَالُوٓاْ أَنصِتُواْۖ فَلَمَّا قُضِيَ وَلَّوۡاْ إِلَىٰ قَوۡمِهِم مُّنذِرِينَ ٢٩ قَالُواْ يَٰقَوۡمَنَآ
إِنَّا سَمِعۡنَا كِتَٰبًا أُنزِلَ مِنۢ بَعۡدِ مُوسَىٰ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ
يَهۡدِيٓ إِلَى ٱلۡحَقِّ وَإِلَىٰ طَرِيقٖ مُّسۡتَقِيمٖ ٣٠ يَٰقَوۡمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ
وَءَامِنُواْ بِهِۦ يَغۡفِرۡ لَكُم مِّن ذُنُوبِكُمۡ وَيُجِرۡكُم مِّنۡ عَذَابٍ أَلِيمٖ ٣١
وَمَن لَّا يُجِبۡ دَاعِيَ ٱللَّهِ فَلَيۡسَ بِمُعۡجِزٖ فِي ٱلۡأَرۡضِ وَلَيۡسَ لَهُۥ مِن
دُونِهِۦٓ أَوۡلِيَآءُۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ٣٢﴾ [الأحقاف: ٢٩-٣٢].

59. [55/26-36]

''(26) Everyone that is thereon will pass away; (27) There remains but the countenance of your Lord of Might and Glory. (28) Which is it, of the favors of your Lord, that you deny? (29) All that are in the heavens and the earth entreat Him. Every day He exercises (universal) power. (30) Which is it, of the favors of your Lord, that you deny? (31) We shall dispose of you, O

you two dependents (man and jinn). (32) Which is it, of the favors of your Lord, that you deny? (33) O company of jinn and men, if you have power to penetrate (all) regions of the heavens and the earth; then penetrate (them)! You will never penetrate them save with (Our) sanction. (34) Which is it, of the favors of your Lord, that you deny? (35) There will be sent, against you both, heat of fire and flash of brass, and you will not escape. (36) Which is it, of the favors of your Lord, that you deny?"

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ
يَوْمٍ هُوَ فِى شَأْنٍ ﴿٢٩﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ سَنَفْرُغُ لَكُمْ أَيُّهَ
ٱلثَّقَلَانِ ﴿٣١﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ
إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا
تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ﴿٣٣﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾ يُرْسَلُ
عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا
تُكَذِّبَانِ ﴿٣٦﴾﴾ [الرَّحمـٰن: ٢٦-٣٦].

60. [59 / 21-24]

“(21) If We had caused this Qur’an to descend upon a mountain, you (O Muhammad) verily had seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect. (22) He is Allah, than whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful. (23) He is Allah, than whom there is no other God, the Sovereign Lord the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him). (24) He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.”

﴿لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ
خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ
﴿٢١﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ
ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ

ٱلْقُدُّوسُ ٱلسَّلَـٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ
سُبْحَـٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَـٰلِقُ ٱلْبَارِئُ
ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾﴾ [الحشر: ٢١-٢٤].

61. [87]

“(1) Praise the name of your Lord the Most High, (2) Who creates, then disposes; (3) Who measures, then guides; (4) Who brings forth the pasturage, (5) Then turns it to russet stubble. (6) We shall make you read (O Muhammad) so that you shall not forget (7) Save that which Allah wills. Lo! He knows the disclosed and that which still is hidden; (8) And We shall ease your way unto the state of ease. (9) Therefore remind (men), for of use is the reminder. (10) He will heed who fears, (11) But the most hapless will flout it, (12) He who will be flung to the great fire (13) Wherein he will neither die nor live. (14) He is successful who grows, (15) And remember the name of his Lord, so prays. (16) But you prefer the life of the world (17) Although the Hereafter is

better and more lasting. (18) Lo! This is in the former scrolls, (19) The Book of Abraham and Moses."

﴿ ۞ سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى ﴿١﴾ ٱلَّذِي خَلَقَ فَسَوَّىٰ ﴿٢﴾ وَٱلَّذِي قَدَّرَ فَهَدَىٰ
﴿٣﴾ وَٱلَّذِيٓ أَخۡرَجَ ٱلۡمَرۡعَىٰ ﴿٤﴾ فَجَعَلَهُۥ غُثَآءً أَحۡوَىٰ ﴿٥﴾ سَنُقۡرِئُكَ فَلَا تَنسَىٰٓ
﴿٦﴾ إِلَّا مَا شَآءَ ٱللَّهُۚ إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ وَمَا يَخۡفَىٰ ﴿٧﴾ وَنُيَسِّرُكَ لِلۡيُسۡرَىٰ ﴿٨﴾
فَذَكِّرۡ إِن نَّفَعَتِ ٱلذِّكۡرَىٰ ﴿٩﴾ سَيَذَّكَّرُ مَن يَخۡشَىٰ ﴿١٠﴾ وَيَتَجَنَّبُهَا ٱلۡأَشۡقَى
﴿١١﴾ ٱلَّذِي يَصۡلَى ٱلنَّارَ ٱلۡكُبۡرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحۡيَىٰ ﴿١٣﴾ قَدۡ
أَفۡلَحَ مَن تَزَكَّىٰ ﴿١٤﴾ وَذَكَرَ ٱسۡمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾ بَلۡ تُؤۡثِرُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا
﴿١٦﴾ وَٱلۡأٓخِرَةُ خَيۡرٞ وَأَبۡقَىٰٓ ﴿١٧﴾ إِنَّ هَٰذَا لَفِي ٱلصُّحُفِ ٱلۡأُولَىٰ ﴿١٨﴾
صُحُفِ إِبۡرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾ ﴾ [الأعلى: ١-١٩].

62. [2 / 165-167]

"(165) Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - Those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongs wholly to Allah,

and that Allah is severe in punishment! (166) (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them. (167) And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire."

﴿وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمۡ كَحُبِّ
ٱللَّهِۖ وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبًّا لِّلَّهِۗ وَلَوۡ يَرَى ٱلَّذِينَ ظَلَمُوٓاْ إِذۡ يَرَوۡنَ
ٱلۡعَذَابَ أَنَّ ٱلۡقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلۡعَذَابِ ﴿١٦٥﴾ إِذۡ
تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلۡعَذَابَ وَتَقَطَّعَتۡ
بِهِمُ ٱلۡأَسۡبَابُ ﴿١٦٦﴾ وَقَالَ ٱلَّذِينَ ٱتَّبَعُواْ لَوۡ أَنَّ لَنَا كَرَّةٗ فَنَتَبَرَّأَ
مِنۡهُمۡ كَمَا تَبَرَّءُواْ مِنَّاۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعۡمَٰلَهُمۡ حَسَرَٰتٍ
عَلَيۡهِمۡۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾﴾ [البقرة: ١٦٥-١٦٧].

63. [3 / 151]

"(151) We shall cast terror into the hearts of those who disbelieve because they ascribe

unto Allah partners, for which no warrant has been revealed. Their habitation is the Fire, and hapless the abode of the wrong doers.''

﴿سَنُلۡقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعۡبَ بِمَآ أَشۡرَكُواْ
بِٱللَّهِ مَا لَمۡ يُنَزِّلۡ بِهِۦ سُلۡطَٰنٗاۖ وَمَأۡوَىٰهُمُ ٱلنَّارُۖ وَبِئۡسَ
مَثۡوَى ٱلظَّٰلِمِينَ ١٥١﴾ [آل عمران: ١٥١].

64. [6 / 43-45]

''(43) If only, when our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them! (44) Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded. (45) So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!''

﴿فَلَوۡلَآ إِذۡ جَآءَهُم بَأۡسُنَا تَضَرَّعُواْ وَلَٰكِن قَسَتۡ قُلُوبُهُمۡ وَزَيَّنَ
لَهُمُ ٱلشَّيۡطَٰنُ مَا كَانُواْ يَعۡمَلُونَ ٤٣ فَلَمَّا نَسُواْ مَا

ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا
بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ﴿٤٤﴾ فَقُطِعَ دَابِرُ الْقَوْمِ
الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾﴾ [الأنعام: ٤٣-٤٥].

65. [8 / 12-14]

"(12) When your Lord inspired the angels, (saying:) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger. (13) That is because they opposed Allah and His messenger. Whoso opposes Allah and His messenger, (for him) lo! Allah is severe in punishment. (14) That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire."

﴿إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي
فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا
مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَن
يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَٰلِكُمْ
فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾﴾ [الأنفال: ١٢-١٤].

66. [14 / 42-43]

"(42) Deem not that Allah is unaware of what the wicked do. He but gives them a respite till a day when eyes will stare (in terror). (43) As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air."

﴿وَلَا تَحْسَبَنَّ ٱللَّهَ غَـٰفِلًا عَمَّا يَعْمَلُ ٱلظَّـٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ
لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَـٰرُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا
يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾﴾ [إبراهيم: ٤٢-٤٣].

67. [33 / 25-27]

"(25) And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is Strong, Mighty. (26) And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some you slew, and you made captive some. (27) And He caused you to inherit their land and their houses and their wealth, and land you have not trodden.

Allah is Able to do all things."

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ
ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ
ظَـٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَـٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ
ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ
وَدِيَـٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرًا ﴿٢٧﴾﴾ [الأحزاب: ٢٥-٢٧].

68. [34 / 51-54]

"(51) Couldst you but see when they are terrified with no escape, and are seized from near at hand (52) And say: We (now) believe therein. But how can they reach (faith) from afar off, (53) When they disbelieved in it of yore. They aim at the unseen from afar off. (54) And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! They were in hopeless doubt."

﴿وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟ فَلَا فَوْتَ وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ﴿٥١﴾
وَقَالُوٓا۟ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ وَقَدْ

كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾
وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ
كَانُوا۟ فِى شَكٍّ مُّرِيبٍۭ ﴿٥٤﴾﴾ [سبإ: ٥١-٥٤].

69. [36 / 1-12]

"(1) *Yaa. Seen.* (2) By the wise Qur'an, (3) Lo! You are of those sent (4) On a straight path, (5) A revelation of the Mighty, the Merciful, (6) That you may warn a folk whose fathers were not warned, so they are heedless. (7) Already has the word proved true of most of them, for they believe not. (8) Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff necked. (9) And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not. (10) Whether you warn them or you warn them not, it is alike for them, for they believe not. (11) You warn only him who follows the Reminder and fears the Beneficent in secret. To him bear tidings of forgiveness and a rich reward. (12) Lo! We it is Who bring the dead to life. We record that which they

send before (them), and their footprints. And all things We have kept in a clear register.”

﴿يسٓ ١ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ ٢ إِنَّكَ لَمِنَ ٱلۡمُرۡسَلِينَ ٣ عَلَىٰ
صِرَٰطٖ مُّسۡتَقِيمٖ ٤ تَنزِيلَ ٱلۡعَزِيزِ ٱلرَّحِيمِ ٥ لِتُنذِرَ قَوۡمٗا مَّآ أُنذِرَ
ءَابَآؤُهُمۡ فَهُمۡ غَٰفِلُونَ ٦ لَقَدۡ حَقَّ ٱلۡقَوۡلُ عَلَىٰٓ أَكۡثَرِهِمۡ فَهُمۡ لَا
يُؤۡمِنُونَ ٧ إِنَّا جَعَلۡنَا فِيٓ أَعۡنَٰقِهِمۡ أَغۡلَٰلٗا فَهِيَ إِلَى ٱلۡأَذۡقَانِ فَهُم
مُّقۡمَحُونَ ٨ وَجَعَلۡنَا مِنۢ بَيۡنِ أَيۡدِيهِمۡ سَدّٗا وَمِنۡ خَلۡفِهِمۡ سَدّٗا
فَأَغۡشَيۡنَٰهُمۡ فَهُمۡ لَا يُبۡصِرُونَ ٩ وَسَوَآءٌ عَلَيۡهِمۡ ءَأَنذَرۡتَهُمۡ أَمۡ لَمۡ
تُنذِرۡهُمۡ لَا يُؤۡمِنُونَ ١٠ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكۡرَ وَخَشِيَ
ٱلرَّحۡمَٰنَ بِٱلۡغَيۡبِۖ فَبَشِّرۡهُ بِمَغۡفِرَةٖ وَأَجۡرٖ كَرِيمٍ ١١ إِنَّا نَحۡنُ
نُحۡيِ ٱلۡمَوۡتَىٰ وَنَكۡتُبُ مَا قَدَّمُواْ وَءَاثَٰرَهُمۡۚ وَكُلَّ شَيۡءٍ أَحۡصَيۡنَٰهُ
فِيٓ إِمَامٖ مُّبِينٖ ١٢﴾ [يسٓ: ١-١٢]

70. [79 / 6-14]

“(6) On the day when the first trump resounds (7) And the second follows it, (8) On that day hearts beat painfully (9) While eyes are downcast (10) (Now) they are saying: Shall we really be restored to our first state (11) Even after we are crumbled bones? (12) They

say: Then that would be a vain proceeding. (13) Surely it will need but one shout, (14) And lo! They will be awakened."

﴿يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ﴿٦﴾ تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَـٰرُهَا خَـٰشِعَةٌ ﴿٩﴾ يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾ أَءِذَا كُنَّا عِظَـٰمًا نَّخِرَةً ﴿١١﴾ قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾﴾

[النّـازعَات: ٦-١٤].

71. [79 / 46]

"(46) On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof."

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾﴾

[النّـازعَات: ٤٦].

72. [4 / 56]

"(56) Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they

may taste the torment. Lo! Allah is ever Mighty, Wise."

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ بِـَٔايَـٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُواْ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾﴾ [النِّسَاء: ٥٦].

73. [4 / 167-168]

"(167) Lo! Those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray. (168) Lo! Those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,"

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّواْ ضَلَـٰلًۢا بَعِيدًا ﴿١٦٧﴾ إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾﴾ [النِّسَاء: ١٦٧-١٦٨]

74. [5 / 33-37]

"(33) The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they

will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom; (34) Save those who repent before you overpower them. For know that Allah is Forgiving, Merciful. (35) O you who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that you may succeed. (36) As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the day of Resurrection, it would not be accepted from them. Theirs will be a painful doom. (37) They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom."

﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ فِي ٱلۡأَرۡضِ
فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ أَيۡدِيهِمۡ
وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ ذَٰلِكَ لَهُمۡ
خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ عَظِيمٌ ٣٣ إِلَّا

ٱلَّذِينَ تَابُوا۟ مِن قَبْلِ أَن تَقْدِرُوا۟ عَلَيْهِمْ ۖ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٣٤﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَٱبْتَغُوٓا۟
إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾
إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ
مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ وَمَا هُم
بِخَٰرِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾﴾ [المائدة: ٣٣-٣٧].

75. [18 / 29]

“(29) Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloses them. If they ask for showers, they will be showered with water like to molten lead which burns the faces. Calamitous the drink and ill the resting place!”

﴿وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ
أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ

كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾

[الكهف: ٢٩].

76. [18 / 100-106]

"(100) On that day We shall present hell to the disbelievers, plain to view, (101) Those whose eyes were hoodwinked from My reminder, and who could not bear to hear. (102) Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers. (103) Say: Shall We inform you who will be the greatest losers by their works? (104) Those whose effort goes astray in the life of the world, and yet they reckon that they do good work. (105) Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection We assign no weight to them. (106) That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers."

﴿وَعَرَضۡنَا جَهَنَّمَ يَوۡمَئِذٖ لِّلۡكَٰفِرِينَ عَرۡضًا ١٠٠ ٱلَّذِينَ كَانَتۡ أَعۡيُنُهُمۡ فِي
غِطَآءٍ عَن ذِكۡرِي وَكَانُواْ لَا يَسۡتَطِيعُونَ سَمۡعًا ١٠١ أَفَحَسِبَ ٱلَّذِينَ
كَفَرُوٓاْ أَن يَتَّخِذُواْ عِبَادِي مِن دُونِيٓ أَوۡلِيَآءَۚ إِنَّآ أَعۡتَدۡنَا جَهَنَّمَ لِلۡكَٰفِرِينَ
نُزُلٗا ١٠٢ قُلۡ هَلۡ نُنَبِّئُكُم بِٱلۡأَخۡسَرِينَ أَعۡمَٰلًا ١٠٣ ٱلَّذِينَ ضَلَّ سَعۡيُهُمۡ فِي
ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ يَحۡسَبُونَ أَنَّهُمۡ يُحۡسِنُونَ صُنۡعًا ١٠٤ أُوْلَٰٓئِكَ ٱلَّذِينَ
كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ وَلِقَآئِهِۦ فَحَبِطَتۡ أَعۡمَٰلُهُمۡ فَلَا نُقِيمُ لَهُمۡ يَوۡمَ
ٱلۡقِيَٰمَةِ وَزۡنٗا ١٠٥ ذَٰلِكَ جَزَآؤُهُمۡ جَهَنَّمُ بِمَا كَفَرُواْ وَٱتَّخَذُوٓاْ ءَايَٰتِي
وَرُسُلِي هُزُوًا ١٠٦﴾ [الكهف: ١٠٠-١٠٦]

77. [22 / 19-22]

“(19) These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads. (20) Whereby that which is in their bellies, and their skins too, will be melted; (21) And for them are hooked rods of iron. (22) Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them):

Taste the doom of burning."

﴿۞هَٰذَانِ خَصۡمَانِ ٱخۡتَصَمُواْ فِي رَبِّهِمۡۖ فَٱلَّذِينَ كَفَرُواْ قُطِّعَتۡ
لَهُمۡ ثِيَابٞ مِّن نَّارٖ يُصَبُّ مِن فَوۡقِ رُءُوسِهِمُ ٱلۡحَمِيمُ ١٩ يُصۡهَرُ
بِهِۦ مَا فِي بُطُونِهِمۡ وَٱلۡجُلُودُ ٢٠ وَلَهُم مَّقَٰمِعُ مِنۡ حَدِيدٖ ٢١
كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَا مِنۡ غَمٍّ أُعِيدُواْ فِيهَا وَذُوقُواْ
عَذَابَ ٱلۡحَرِيقِ ٢٢﴾ [الحجّ: ١٩-٢٢].

78. [23/ 79-118]

"(97) And say: My Lord! I seek refuge in You from suggestions of the evil ones, (98) And I seek refuge in You, my Lord, lest they be present with me, (99) Until, when death comes unto one of them, he says: My Lord! Send me back, (100) That I may do right in that which I have left behind! But nay! It is but a word that he speaks; and behind them is a barrier until the day when they are raised. (101) And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another. (102) Then those whose scales are heavy, they are the successful. (103) And those whose scales are

light are those who lose their souls, in hell abiding. (104) The fire burns their faces, and they are glum therein. (105) (It will be said): Were not My revelations recited unto you, and then you used to deny them? (106) They will say: Our Lord! Our evil fortune conquered us, and we were erring folk. (107) Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrongdoers. (108) He says: Be gone therein, and speak not unto Me. (109) Lo! There was a party of My slaves who said: Our Lord! We believe, therefore forgive us and have mercy on us for You are best of all who show mercy; (110) But you chose them from a laughing stock until they caused you to forget remembrance of Me, while you laughed at them. (111) Lo! I have rewarded them this day forasmuch as they were steadfast; and they verily are the triumphant. (112) He will say: How long tarried you in the earth, counting by years? (113) They will say: We tarried but a day or part of a day. Ask of those who keep count! (114) He will say: You tarried but a little if you only knew. (115) Deemed you then

that We had created you for naught, and that you would not be returned unto Us? (116) Now Allah be exalted, the True King! There is no God save Him, the Lord of the Throne of Grace. (117) He who cries unto any other god along with Allah has no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful. (118) And (O Muhammad) say: My Lord! Forgive and have mercy, for You are best of all who show mercy."

۞وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ
أَن يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ
﴿٩٩﴾ لَعَلِّيٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ
وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ
أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ
وَهُمْ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾ أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا
تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا
ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ

ٱخۡسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُۥ كَانَ فَرِيقٞ مِّنۡ عِبَادِي يَقُولُونَ
رَبَّنَآ ءَامَنَّا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾ فَٱتَّخَذۡتُمُوهُمۡ
سِخۡرِيًّا حَتَّىٰٓ أَنسَوۡكُمۡ ذِكۡرِي وَكُنتُم مِّنۡهُمۡ تَضۡحَكُونَ ﴿١١٠﴾ إِنِّي
جَزَيۡتُهُمُ ٱلۡيَوۡمَ بِمَا صَبَرُوٓاْ أَنَّهُمۡ هُمُ ٱلۡفَآئِزُونَ ﴿١١١﴾ قَٰلَ كَمۡ لَبِثۡتُمۡ
فِي ٱلۡأَرۡضِ عَدَدَ سِنِينَ ﴿١١٢﴾ قَالُواْ لَبِثۡنَا يَوۡمًا أَوۡ بَعۡضَ يَوۡمٖ فَسۡـَٔلِ
ٱلۡعَآدِّينَ ﴿١١٣﴾ قَٰلَ إِن لَّبِثۡتُمۡ إِلَّا قَلِيلٗاۖ لَّوۡ أَنَّكُمۡ كُنتُمۡ تَعۡلَمُونَ
﴿١١٤﴾ أَفَحَسِبۡتُمۡ أَنَّمَا خَلَقۡنَٰكُمۡ عَبَثٗا وَأَنَّكُمۡ إِلَيۡنَا لَا تُرۡجَعُونَ ﴿١١٥﴾
فَتَعَٰلَى ٱللَّهُ ٱلۡمَلِكُ ٱلۡحَقُّۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡكَرِيمِ
﴿١١٦﴾ وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ
عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغۡفِرۡ وَٱرۡحَمۡ
وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾ ﴾ [المؤمنون: ٩٧-١١٨].

79. [32 / 18-20]

“(18) Is he who is a believer like unto him who is an evil liver? They are not alike. (19) But as for those who believe and do good works, for them are the Gardens of Retreat, a welcome (in reward) for what they used to do. (20) And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from

thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which you used to deny.''

﴿أَفَمَن كَانَ مُؤۡمِنٗا كَمَن كَانَ فَاسِقٗاۚ لَّا يَسۡتَوُۥنَ ١٨ أَمَّا ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمۡ جَنَّٰتُ ٱلۡمَأۡوَىٰ نُزُلَۢا بِمَا كَانُواْ
يَعۡمَلُونَ ١٩ وَأَمَّا ٱلَّذِينَ فَسَقُواْ فَمَأۡوَىٰهُمُ ٱلنَّارُۖ كُلَّمَآ أَرَادُوٓاْ أَن
يَخۡرُجُواْ مِنۡهَآ أُعِيدُواْ فِيهَا وَقِيلَ لَهُمۡ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّذِي
كُنتُم بِهِۦ تُكَذِّبُونَ ٢٠﴾ [السَّجدَة: ١٨-٢٠].

80. [37 / 1-11]

''(1) By those who set the ranks in battle order (2) And those who drive away (the wicked) with reproof (3) And those who read (the Word) for a reminder, (4) Lo! Your Lord is surely One. (5) Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings. (6) Lo! We have adorned the lowest heaven with an ornament, the planets: (7) With security from every forward devil. (8) They cannot listen to the Highest Chiefs for they are pelted from every side, (9) Outcast, and theirs is a perpetual torment;

(10) Save him who snatches a fragment, and there pursues him a piercing flame. (11) Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom We have created? Lo! We created them of plastic clay.''

﴿وَٱلصَّٰٓفَّٰتِ صَفّٗا (١) فَٱلزَّٰجِرَٰتِ زَجۡرٗا (٢) فَٱلتَّٰلِيَٰتِ ذِكۡرًا (٣) إِنَّ
إِلَٰهَكُمۡ لَوَٰحِدٞ (٤) رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَا وَرَبُّ
ٱلۡمَشَٰرِقِ (٥) إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِزِينَةٍ ٱلۡكَوَاكِبِ (٦) وَحِفۡظٗا مِّن
كُلِّ شَيۡطَٰنٖ مَّارِدٖ (٧) لَّا يَسَّمَّعُونَ إِلَى ٱلۡمَلَإِ ٱلۡأَعۡلَىٰ وَيُقۡذَفُونَ مِن
كُلِّ جَانِبٖ (٨) دُحُورٗاۖ وَلَهُمۡ عَذَابٞ وَاصِبٌ (٩) إِلَّا مَنۡ خَطِفَ
ٱلۡخَطۡفَةَ فَأَتۡبَعَهُۥ شِهَابٞ ثَاقِبٞ (١٠) فَٱسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَم مَّنۡ
خَلَقۡنَآۚ إِنَّا خَلَقۡنَٰهُم مِّن طِينٖ لَّازِبِۭ (١١)﴾ [الصَّافات: ١-١١].

81. [43 / 74-80]

''(74) Lo! The guilty are immortal in hell's torment. (75) It is not relaxed for them, and they despair therein. (76) We wronged them not, but they it was who did the wrong. (77) And they cry: O master! Let your Lord make an end of us. He says: Lo! Here you must

remain. (78) We verily brought the Truth unto you, but you were, most of you, averse to the Truth. (79) Or do they determine any thing (against the Prophet)? Lo! We (also) are determining. (80) Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record."

﴿إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ﴿٧٤﴾ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ
فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ﴿٧٦﴾ وَنَادَوْا۟
يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَٰكُم
بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ
﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ
يَكْتُبُونَ ﴿٨٠﴾﴾ [الزّخرُف: ٧٤-٨٠].

82. [44 / 1-16]

"(1) *Haa. Meem.* (2) By the Scripture that makes plain (3) Lo! We revealed it on a blessed night - Lo! We are ever warning - (4) Whereupon every wise command is made clear (5) As a command from Our presence - Lo! We are ever sending - (6) A mercy from

your Lord. Lo! He is the Hearer, the Knower, (7) Lord of the heavens and the earth and all that is between them, if you would be sure. (8) There is no God save Him. He gives life and gives death; your Lord and Lord of your forefathers. (9) Nay, but they play in doubt. (10) But watch you (O Muhammad) for the day when the sky will produce visible smoke (11) That will envelop the people. This will be a painful torment. (12) (Then they will say): Our Lord relieve of the torment. Lo! We are believers: (13) How can there be remembrance for them, when a messenger making plain (the truth) had already come unto them, (14) And they had turned away from him and said: One taught (by others), a madman? (15) Lo! We withdraw the torment a little. Lo! You return (to disbelief). (16) On the day when We shall seize them with the greater seizure (then), in truth We shall punish.”

﴿حمٓ ﴿١﴾ وَٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ
إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ

عِندِنَآۚ إِنَّا كُنَّا مُرۡسِلِينَ ﴿٥﴾ رَحۡمَةٗ مِّن رَّبِّكَۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ
ٱلۡعَلِيمُ ﴿٦﴾ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَمَا بَيۡنَهُمَآۖ إِن كُنتُم
مُّوقِنِينَ ﴿٧﴾ لَآ إِلَٰهَ إِلَّا هُوَ يُحۡيِۦ وَيُمِيتُۖ رَبُّكُمۡ وَرَبُّ
ءَابَآئِكُمُ ٱلۡأَوَّلِينَ ﴿٨﴾ بَلۡ هُمۡ فِي شَكّٖ يَلۡعَبُونَ ﴿٩﴾ فَٱرۡتَقِبۡ
يَوۡمَ تَأۡتِي ٱلسَّمَآءُ بِدُخَانٖ مُّبِينٖ ﴿١٠﴾ يَغۡشَى ٱلنَّاسَۖ هَٰذَا عَذَابٌ
أَلِيمٞ ﴿١١﴾ رَّبَّنَا ٱكۡشِفۡ عَنَّا ٱلۡعَذَابَ إِنَّا مُؤۡمِنُونَ ﴿١٢﴾ أَنَّىٰ لَهُمُ
ٱلذِّكۡرَىٰ وَقَدۡ جَآءَهُمۡ رَسُولٞ مُّبِينٞ ﴿١٣﴾ ثُمَّ تَوَلَّوۡاْ عَنۡهُ وَقَالُواْ مُعَلَّمٞ
مَّجۡنُونٌ ﴿١٤﴾ إِنَّا كَاشِفُواْ ٱلۡعَذَابِ قَلِيلًاۚ إِنَّكُمۡ عَآئِدُونَ ﴿١٥﴾ يَوۡمَ نَبۡطِشُ
ٱلۡبَطۡشَةَ ٱلۡكُبۡرَىٰٓ إِنَّا مُنتَقِمُونَ ﴿١٦﴾﴾ [الدخان: ١-١٦].

83. [44 / 43-50]

"(43) Lo! The tree of Zaqqum, (44) The food of the sinner! (45) Like molten brass, it sees in their bellies (46) As the seething of boiling water. (47) (And it will be said): Take him and drag him to the midst of hell, (48) Then pour upon his head the torment of boiling water. (49) (Saying): Taste! Lo! You were forsooth the mighty, the noble! (50) Lo! This is that whereof you used to doubt."

﴿إِنَّ شَجَرَتَ ٱلزَّقُّومِ ﴿٤٣﴾ طَعَامُ ٱلْأَثِيمِ ﴿٤٤﴾ كَٱلْمُهْلِ يَغْلِي
فِي ٱلْبُطُونِ ﴿٤٥﴾ كَغَلْيِ ٱلْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ
ٱلْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ﴿٤٨﴾
ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ﴿٤٩﴾ إِنَّ هَٰذَا مَا كُنتُم بِهِۦ
تَمْتَرُونَ ﴿٥٠﴾﴾ [الدّخان: ٤٣-٥٠].

84. [45 / 7-10]

"(7) Woe unto each sinful liar, (8) Who hears the revelations of Allah recited unto him, and then continues in pride as though he heard them not. Give him tidings of a painful doom. (9) And when he knows aught of Our revelations he makes it a jest. For such there is a shameful doom. (10) Beyond them there is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom."

﴿وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ ءَايَٰتِنَا
شَيْـًٔا ٱتَّخَذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّن وَرَآئِهِمْ جَهَنَّمُ ۖ

وَلَا يُغْنِي عَنْهُم مَّا كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾﴾ [الجاثية: ٧-١٠].

85. [50 / 23-30]

"(23) And (unto the evil doer) his comrade says: This is that which I have ready (as testimony). (24) (And it is said): Do you twain hurl to hell each rebel ingrate, (25) Hinderer of good, transgressor, doubter, (26) Who sets up another god along with Allah. Do you twain hurl him to the dreadful doom. (27) His comrade says: Our Lord! I did not cause him to rebel, but he was (himself) far gone in error. (28) He says: Contend not in My presence, when I had already proffered unto you the warning. (29) The sentence that comes from Me cannot be changed, and I am in no wise a tyrant unto the slaves. (30) On the day when We say unto hell: Are you filled? And it says: Can there be more to come?"

﴿وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ
﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ

فَأَلْقِيَاهُ فِي ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾ ۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن
كَانَ فِي ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم
بِٱلْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾ يَوْمَ نَقُولُ
لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ [ق: ٢٣-٣٠]

86. [54 / 43-53]

“(43) Are your disbelievers better than those, or have you some immunity in the Scriptures? (44) Or say they: We are a host victorious? (45) The hosts will all be routed and will turn and flee. (46) Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure). (47) Lo! The guilty are in error and madness. (48) On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell. (4) Lo! We have created every thing by measure. (50) And Our commandment is but one (commandment), as the twinkling of an eye. (51) And verily We have destroyed your fellows; but is there any that remembers? (52) And every thing they did is in the

Scriptures, (53) And every small and great thing is recorded.''

﴿أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُوْلَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِي ٱلزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ
جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾ بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ
وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾ إِنَّ ٱلْمُجْرِمِينَ فِي ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ
يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ
بِقَدَرٍ ﴿٤٩﴾ وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحِۭ بِٱلْبَصَرِ ﴿٥٠﴾ وَلَقَدْ أَهْلَكْنَآ
أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي ٱلزُّبُرِ
﴿٥٢﴾ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾﴾ [القمر: ٤٣-٥٣].

88. [67 / 5-11]

''(5) And verily We have beatified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame. (6) And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end! (7) When they are flung therein they hear its roaring as it boils up, (8) As it would burst with rage. Whenever a (fresh) host flung therein the wardens thereof ask them: Came there unto

you no warner? (9) They say: Yea, verily, a warner came unto us; but we denied and said: Allah has naught revealed; you are in naught but a great error. (10) And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames. (11) So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames."

﴿وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ
وَبِئْسَ ٱلْمَصِيرُ ﴿٦﴾ إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ﴿٧﴾
تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ
نَذِيرٌ ﴿٨﴾ قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ
إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا
كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾ فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ
ٱلسَّعِيرِ ﴿١١﴾﴾ [المُلك: ٥-١١].

89. [4 / 78]

"(78) Wherever you may be, death will overtake you, even though you were in lofty towers. Yet if a happy thing befalls them they

say: This is from Allah; and if an evil thing befalls them they say: This is of your doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?''

﴿أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾﴾ [النساء: ٧٨].

90. [6 / 60]

''(60) He it is Who gathers you at night and knows that which you commit by day. Then He raises you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what you used to do.''

﴿وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ

يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ [الأنعام: ٦٠].

91. [8 / 50-51]

"(50) If you couldst see how the angels receive those who disbelieve, smiting their faces and their backs and (saying): Taste the punishment of burning! (51) This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves."

﴿وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُوا۟ ۙ ٱلْمَلَـٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَـٰرَهُمْ وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّـٰمٍ لِّلْعَبِيدِ ﴿٥١﴾ [الأنفال: ٥٠-٥١].

92. [32 / 11]

"(11) Say: The angel of death, who has charge concerning you, will gather you, and afterward unto your Lord you will be returned."

﴿۞ قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ ﴿١١﴾ [السَّجدَة: ١١].

93. [2 / 148]

"(148)... Wherever you may be, Allah will bring you all together. Lo! Allah is Able to do all things."

﴿...أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًاۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٖ قَدِيرٞ ١٤٨﴾ [البَقَرَة: ١٤٨].

94. [4 / 87]

"(87) Allah! There is no God save Him. He gathers you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?"

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۚ لَيَجۡمَعَنَّكُمۡ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَا رَيۡبَ فِيهِۗ وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ حَدِيثٗا ٨٧﴾ [النِّسَاء: ٨٧].

95. [18 / 99]

"(99) And on that day We shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering."

﴿۞ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي ٱلصُّورِ فَجَمَعْنَٰهُمْ
جَمْعًا (٩٩)﴾ [الكهف: ٩٩].

96. [19 / 68-72]

"(68) And, by your Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell. (69) Then We shall pluck out from every sect whichever of them was most stern in rebellion to the Beneficent. (70) And surely We are best aware of those most worthy to be burned therein. (71) There is not one of you but shall approach it. That is a fixed ordinance of your Lord. (72) Then We shall rescue those who kept from evil, and leave the evil-doers crouching there."

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ
جِثِيًّا (٦٨) ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا
(٦٩) ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا (٧٠) وَإِن مِّنكُمْ إِلَّا
وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا (٧١) ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟
وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا (٧٢)﴾ [مريم: ٦٨-٧٢].

97. [27 / 30-31]

"(30) Lo! It is from Solomon, and lo! it is: In the name of Allah the Beneficent, the Merciful; (31) Exalt not yourselves against me, but come unto me as those who surrender."

﴿إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾ أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ﴿٣١﴾﴾ [النمل: ٣٠-٣١].

98. [31 / 16]

"(16) O my dear son! Lo! Though it be but the weight of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Allah is Subtile, Aware."

﴿يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾﴾

[لقمان: ١٦].

99. [36 / 31-32]

"(31) Have they not seen how many

generations We destroyed before them, which indeed return not unto them; (32) But all, without exception, will be brought before Us.''

﴿أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ
﴿٣١﴾ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾ [يسٓ: ٣١-٣٢].

100. [37 / 20-26]

''(20) And say: Ah, woe for us! This is the Day of Judgment. (21) This is the Day of Separation, which you used to deny. (22) (And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worship (23) Instead of Allah, and lead them to the path to hell; (24) And stop them, for they must be questioned. (25) What ails you that you help not one another? (26) Nay, but this day they make full submission.''

﴿وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ﴿٢٠﴾ هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ
تُكَذِّبُونَ ﴿٢١﴾ ۞ ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ
﴿٢٢﴾ مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ ۖ إِنَّهُم

مَّسْـُٔولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾﴾

[الصَّافات: ٢٠-٢٦].

101. [37 / 158]

"(158) And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him)."

﴿وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾﴾

[الصَّافات: ١٥٨].

102. [41 / 21]

"(21) And they say unto their skins: Why testify you against us? They say: Allah has given us speech Who gives speech to all things, and Who created you at the first, and unto Whom you are returned."

﴿وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾﴾

[فُصِّلَت: ٢١].

103. [51 / 23]

"(23) And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that you speak."

﴿فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾﴾

[الذّاريات: ٢٣].

104. [77 / 35-36]

"(35) This is a day wherein they speak not,

(36) Nor are they allowed to put forth excuses."

﴿هَٰذَا يَوْمُ لَا يَنطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾﴾

[المرسلات: ٣٥-٣٦].

105. [7 / 139]

"(139) Lo! As for these, their way will be destroyed and all that they are doing is in vain."

﴿إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٣٩﴾﴾

[الأعراف: ١٣٩].

106. [8 / 7-8]

“(7) And when Allah promised you one of the two bands (of the enemy) that it should be yours, and you longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers; (8) That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;”

﴿وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ
ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ
بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ٧ لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ
وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ٨﴾ [الأنفال: ٧-٨].

107. [17 / 81]

“(81) And say: Truth has come and falsehood has vanished away. Lo! Falsehood is ever bound to vanish.”

﴿وَقُلۡ جَآءَ ٱلۡحَقُّ وَزَهَقَ ٱلۡبَٰطِلُۚ إِنَّ ٱلۡبَٰطِلَ كَانَ زَهُوقٗا ٨١﴾

[الإسراء: ٨١].

108 [21 / 18]

"(18) Nay, but We hurl the true against the false, and it does break its head and lo! It vanishes. And yours will be woe for that which you ascribe (unto Him)."

﴿بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌۚ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾﴾ [الأنبيَاء: ١٨].

109. [25 / 23]

"(23) And We shall turn unto the work they did and make it scattered motes."

﴿وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾﴾

[الفُرقان: ٢٣].

110. [34 / 48-49]

"(48) Say: Lo! My Lord hurls the truth. (He is) the Knower of Things Hidden. (49) Say: The Truth has come, and falsehood shows not its face and will not return.

﴿قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ﴿٤٨﴾ قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾﴾ [سَبَإ: ٤٨-٤٩].

111. [42 / 24]

“(24) Or say they: He has invented a lie concerning Allah? If Allah willed, He could have sealed your heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is aware of what is hidden in the breasts (of men).”

﴿أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ
ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾﴾

[الشّورىٰ: ٢٤].

112. [99]

“(1) When Earth is shaken with her (final) earthquake (2) And Earth yields up her burdens, (3) And man says: What ails her? (4) That day she will relate her chronicles, (5) Because your Lord inspires her. (6) That day mankind will issue forth in scattered groups to be shown their deeds. (7) And whoso doeth good an atom’s weight will see it then, (8) And whoso doeth ill an atom’s weight will see it then.”

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ۝١ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ۝٢ وَقَالَ ٱلْإِنسَـٰنُ مَا لَهَا ۝٣ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝٤ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝٥ يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَـٰلَهُمْ ۝٦ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝٧ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ۝٨﴾ [الزلزلة: ١-٨].

113. [2 / 38]

"(38) We said: Go down, all of you, from hence; but verily there comes unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve."

﴿قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝٣٨﴾ [البقرة: ٣٨].

114. [2 / 72]

"(72) And (remember) when you slew a man and disagreed concerning it and Allah brought forth that which you were hiding."

﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَٱدَّٰرَْٰٔتُمْ فِيهَا ۖ وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ۝٧٢﴾

[البقرة: ٧٢].

115. [15 / 34-35]

“(34) He said: Then go you forth from hence, for verily you are outcast. (35) And lo! The curse shall be upon you till the Day of Judgment.”

﴿قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ
ٱلدِّينِ ﴿٣٥﴾﴾ [الحِجر: ٣٤-٣٥].

116. [28 / 20]

“(20) And a man came from the uttermost part of the city, running. He said: O Moses! Lo! The chiefs take counsel against you to slay you; therefore escape. Lo! I am of those who give you good advice.”

﴿وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ
يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾﴾

[القَصَص: ٢٠].

117. [65 / 2-3]

“(2) And whosoever keeps his duty to Allah, Allah will appoint a way out for him, (3) And

will provide for him from (a quarter) whence he has no expectation. And whosoever puts his trust in Allah, He will suffice him. Lo! Allah brings His command to pass. Allah has set a measure for all things.''

﴿... وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا
يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ
جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ﴿٣﴾﴾ [الطلاق: ٢-٣].

118. [28 / 21]

''(21) So he escaped from thence, fearing, vigilant. He said: My Lord! Save me from the wrongdoing folk.''

﴿فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾﴾
[القصص: ٢١].

119. [2 / 26]

''Lo! Allah disdains not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What

does Allah wish (to teach) by such a similitude? He misleads many thereby, and He guides many thereby; and He misleads thereby only miscreants.”

﴿ ۞ إِنَّ ٱللَّهَ لَا يَسۡتَحۡيِۦٓ أَن يَضۡرِبَ مَثَلٗا مَّا بَعُوضَةٗ فَمَا فَوۡقَهَاۚ
فَأَمَّا ٱلَّذِينَ ءَامَنُواْ فَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۖ وَأَمَّا ٱلَّذِينَ
كَفَرُواْ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلٗاۘ يُضِلُّ بِهِۦ
كَثِيرٗا وَيَهۡدِي بِهِۦ كَثِيرٗاۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلۡفَٰسِقِينَ ٢٦ ﴾

[البقرة: ٢٦].

120. [2 / 248]

“(248) And their Prophet said unto them: Lo! The token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! Herein shall be a token for you if (in truth) you are believers.”

﴿وَقَالَ لَهُمۡ نَبِيُّهُمۡ إِنَّ ءَايَةَ مُلۡكِهِۦٓ أَن يَأۡتِيَكُمُ
ٱلتَّابُوتُ فِيهِ سَكِينَةٞ مِّن رَّبِّكُمۡ وَبَقِيَّةٞ مِّمَّا تَرَكَ ءَالُ

مُوسَىٰ وَءَالُ هَـٰرُونَ تَحۡمِلُهُ ٱلۡمَلَـٰٓئِكَةُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ﴿٢٤٨﴾﴾ [البقرة: ٢٤٨].

121. [2 / 250]

"(250) And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk."

﴿وَلَمَّا بَرَزُواْ لِجَالُوتَ وَجُنُودِهِۦ قَالُواْ رَبَّنَآ أَفۡرِغۡ عَلَيۡنَا صَبۡرٗا وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ ﴿٢٥٠﴾﴾

[البقرة: ٢٥٠].

122. [3 / 126]

"(265) And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smites it and it brings forth its fruit twofold. And if the rainstorm smites it not, then the shower. Allah is Seer of what you do." [2/265]

﴿وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾﴾ [البَقَرَة: ٢٦٥].

123. [3 / 126]

"(126) Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory comes only from Allah, the Mighty, the Wise."

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١٢٦﴾﴾ [آل عِمرَان: ١٢٦].

124. [6 / 13]

"(13) Unto Him belongs whatsoever rests in the night and the day. He is the Hearer, the Knower."

﴿۞ وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٣﴾﴾ [الأنعَام: ١٣].

125. [8 / 10-11]

"(10) Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory comes only by the help of Allah. Lo! Allah is Mighty, Wise.

(11) When he made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby."

﴿وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ
إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ
ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ
وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ
ٱلْأَقْدَامَ ﴿١١﴾﴾ [الأنفال: ١٠-١١].

126. [11 / 120]

"(120) And all that We relate unto you of the story of the messengers is in order that thereby We may make firm your heart. And

herein has come unto you the Truth and an exhortation and a reminder for believers.''

﴿وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾﴾ [هود: ١٢٠].

127. [13 / 28]

''(28) Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!''

﴿ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾﴾ [الرّعد: ٢٨].

128. [14 / 24]

''(24) See you not how Allah coins a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,''

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾﴾ [إبراهيم: ٢٤].

129. [14 / 27]

"(27) Allah confirms those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sends wrongdoers astray. And Allah doeth what He will."

﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّـٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾﴾

[إبراهيم: ٢٧].

130. [16 / 102]

"(102) Say: The holy Spirit has revealed it from your Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah)."

﴿قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾﴾ [النّحل: ١٠٢].

131. [25 / 32]

"(32) And those who disbelieve say: Why is the Qur'an not revealed unto him all at once?

(It is revealed) thus that We may strengthen your heart therewith; and We have arranged it in right order.''

﴿وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً كَذَٰلِكَ
لِنُثَبِّتَ بِهِۦ فُؤَادَكَ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾﴾ [الفرقان: ٣٢].

132. [47 / 7]

''(7) O you who believe! If you help Allah, He will help you and will make your foothold firm.''

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾﴾
[محمد: ٧].

133. [41 / 44-46]

''(44) And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their

ears, and it is blindness for them. Such are called to from afar. (45) And We verily gave Moses the Scripture, but there has been dispute concerning it; and but for a Word that had already gone forth from your Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it. (46) Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And your Lord is not at all a tyrant to His slaves.”

﴿وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ
وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا
يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ
مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى
شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ
وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾﴾ [فُصِّلَت: ٤٤-٤٦].

134. [6 / 17-18]

“(17) If Allah touch you with affliction, there

is none that can relieve therefrom save Him, and if He touch you with good fortune (there is none that can impair it); for He is Able to do all things. (18) He is the Omnipotent over His slaves, and He is the Wise, the Knower.''

﴿وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٧ وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡخَبِيرُ ١٨﴾ [الأنعام: ١٧-١٨].

135. [9 / 14-15]

''(14) Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.

(15) And He will remove the anger of their hearts. Allah relents toward whom He will. Allah is Knower, Wise.''

﴿قَٰتِلُوهُمۡ يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ عَلَيۡهِمۡ وَيَشۡفِ صُدُورَ قَوۡمٖ مُّؤۡمِنِينَ ١٤ وَيُذۡهِبۡ غَيۡظَ قُلُوبِهِمۡۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٥﴾ [التوبة: ١٤-١٥].

136. [10 / 57]

"(57) O mankind! There has come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers."

﴿يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾﴾ [يونس: ٥٧].

137. [16 / 68-69]

"(68) And your Lord inspired the bee, saying: Choose you habitations in the hills and in the trees and in that which they thatch; (69) Then eat of all fruits, and follow the ways of your Lord, made smooth (for you). There comes forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! Herein is indeed a portent for people who reflect."

﴿وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾﴾ [النحل: ٦٨-٦٩].

138. [17 / 82]

“(82) And We reveal of the Qur’an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.”

﴿وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾﴾ [الإسراء: ٨٢].

139. [26 / 80]

“(80) And when I sicken, then He heals me,”

﴿وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾﴾ [الشُّعَرَاء: ٨٠]

140. [27 / 62]

“(62) Is not He (best) who answers the wronged one when he cries unto Him and removes the evil, and has made you viceroys of the earth? Is there any God beside Allah? Little do they reflect!”

﴿أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ أَءِلَٰهٌ مَّعَ ٱللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾﴾

[النَّمل: ٦٢].

141. [35 / 2]

"(2) That which Allah opens unto mankind of mercy none can withhold it; and that which He withholds none can release thereafter. He is the Mighty, the Wise."

﴿مَّا يَفۡتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحۡمَةٖ فَلَا مُمۡسِكَ لَهَاۖ وَمَا يُمۡسِكۡ فَلَا
مُرۡسِلَ لَهُۥ مِنۢ بَعۡدِهِۦۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ٢﴾ [فاطر: ٢].

142. [3/139]

"(139) Faint not nor grieve, for you will overcome them if you are (indeed) believers."

﴿وَلَا تَهِنُواْ وَلَا تَحۡزَنُواْ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ ١٣٩﴾

[آل عمران: ١٣٩].

143. [3 / 154]

"(154) Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say

(O Muhammad): The cause belongs wholly to Allah. They hide within themselves (a thought) which they reveal not unto you, saying: Had we had any part in the cause we should not have been slain here. Say: Even though you had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this has been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).''

﴿ثُمَّ أَنزَلَ عَلَيۡكُم مِّنۢ بَعۡدِ ٱلۡغَمِّ أَمَنَةٗ نُّعَاسٗا يَغۡشَىٰ طَآئِفَةٗ مِّنكُمۡۖ
وَطَآئِفَةٞ قَدۡ أَهَمَّتۡهُمۡ أَنفُسُهُمۡ يَظُنُّونَ بِٱللَّهِ غَيۡرَ ٱلۡحَقِّ ظَنَّ
ٱلۡجَٰهِلِيَّةِۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلۡأَمۡرِ مِن شَيۡءٖۗ قُلۡ إِنَّ ٱلۡأَمۡرَ كُلَّهُۥ
لِلَّهِۗ يُخۡفُونَ فِيٓ أَنفُسِهِم مَّا لَا يُبۡدُونَ لَكَۖ يَقُولُونَ لَوۡ كَانَ لَنَا مِنَ
ٱلۡأَمۡرِ شَيۡءٞ مَّا قُتِلۡنَا هَٰهُنَاۗ قُل لَّوۡ كُنتُمۡ فِي بُيُوتِكُمۡ لَبَرَزَ ٱلَّذِينَ
كُتِبَ عَلَيۡهِمُ ٱلۡقَتۡلُ إِلَىٰ مَضَاجِعِهِمۡۖ وَلِيَبۡتَلِيَ ٱللَّهُ مَا فِي صُدُورِكُمۡ
وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمۡۗ وَٱللَّهُ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ١٥٤﴾

[آل عمران: ١٥٤].

144. [6 / 125]

"(125) And whomsoever it is Allah's will to guide, He expands his bosom unto the Surrender, and whomsoever it is His will to send astray, He makes his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah lays ignominy upon those who believe not."

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهۡدِيَهُۥ يَشۡرَحۡ صَدۡرَهُۥ لِلۡإِسۡلَٰمِۖ وَمَن يُرِدۡ أَن يُضِلَّهُۥ يَجۡعَلۡ صَدۡرَهُۥ ضَيِّقًا حَرَجٗا كَأَنَّمَا يَصَّعَّدُ فِي ٱلسَّمَآءِۚ كَذَٰلِكَ يَجۡعَلُ ٱللَّهُ ٱلرِّجۡسَ عَلَى ٱلَّذِينَ لَا يُؤۡمِنُونَ ١٢٥﴾

[الأنعام: ١٢٥].

145. [10 / 62-63]

"(62) Lo! Verily the friends of Allah are (those) on whom fear (comes) not, nor do they grieve. (63) Those who believe and keep their duty (to Allah),"

﴿أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٦٢ ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٦٣﴾ [يونس: ٦٢-٦٣].

146. [10 / 103]

"(103) Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers."

﴿ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾﴾ [يُونس: ١٠٣].

147. [12 / 86]

"(86) He said: I expose my distress and anguish only unto Allah, and I know from Allah that which you know not."

﴿قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾﴾ [يُوسُف: ٨٦].

148. [20 / 25-28]

"(25) (Moses) said: My Lord! Relieve my mind (26) And ease my task for me; (27) And loose a knot from my tongue, (28) That they may understand my saying."

﴿قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾ وَٱحْلُلْ

عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِي ﴿٢٨﴾﴾ [طه: ٢٥-٢٨].

149. [21 / 76]

"(76) And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction."

﴿وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾﴾ [الأنبياء: ٧٦].

150. [21 / 83-84]

"(83) And Job, when he cried unto his Lord, (saying): Lo! Adversity afflicts me, and You are Most Merciful of all who show mercy.

(84) Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;"

﴿۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾ فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ

وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ
لِلْعَٰبِدِينَ ﴿٨٤﴾﴾ [الأنبياء: ٨٣-٨٤].

151. [21 / 87-88]

"(87) And (mention) Dhan Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save You. Be You glorified! I have been a wrong-doer.

(88) Then We heard his prayer and saved him from the anguish. Thus We save believers."

﴿وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ
فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ
ٱلظَّٰلِمِينَ ﴿٨٧﴾ فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ
نُۨجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾﴾ [الأنبياء: ٨٧-٨٨].

152. [25 / 58]

"(58) And trust you in the Living One Who dies not, and hymn His praise. He suffices as the Knower of His bondmen's sins,"

﴿وَتَوَكَّلْ عَلَى ٱلْحَيِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾﴾ [الفرقان: ٥٨].

153. [35 / 34]

"(34) And they say: Praise be to Allah who has put grief away from us. Lo! Our Lord is Forgiving, Bountiful,"

﴿وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾﴾ [فاطر: ٣٤].

154. [37 / 114-115]

"(114) And We verily gave grace unto Moses and Aaron, (115) And saved them and their people from the great distress,"

﴿وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَـٰرُونَ ﴿١١٤﴾ وَنَجَّيْنَـٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿١١٥﴾﴾ [الصّافات: ١١٤-١١٥].

155 [39 / 22-23]

"(22) Is he whose bosom Allah has expanded for the Surrender (unto Him), so that he

follows a light from His Lord, (as he who disbelieves)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error. (23) Allah has (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat does creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, where with He guides whom He will. And him whom Allah sends astray, for him there is no guide."

﴿أَفَمَن شَرَحَ ٱللَّهُ صَدۡرَهُۥ لِلۡإِسۡلَٰمِ فَهُوَ عَلَىٰ نُورٖ مِّن رَّبِّهِۦۚ فَوَيۡلٞ لِّلۡقَٰسِيَةِ قُلُوبُهُم مِّن ذِكۡرِ ٱللَّهِۚ أُوْلَٰٓئِكَ فِي ضَلَٰلٖ مُّبِينٍ ۝٢٢ ٱللَّهُ نَزَّلَ أَحۡسَنَ ٱلۡحَدِيثِ كِتَٰبٗا مُّتَشَٰبِهٗا مَّثَانِيَ تَقۡشَعِرُّ مِنۡهُ جُلُودُ ٱلَّذِينَ يَخۡشَوۡنَ رَبَّهُمۡ ثُمَّ تَلِينُ جُلُودُهُمۡ وَقُلُوبُهُمۡ إِلَىٰ ذِكۡرِ ٱللَّهِۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهۡدِي بِهِۦ مَن يَشَآءُۚ وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٍ ۝٢٣﴾ [الزُّمَر: ٢٢-٢٣].

156. [39 / 61]

"(61) And Allah delivers the pious to their

place of success. Evil touches them not, nor do they grieve."

﴿وَيُنَجِّي ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْاْ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾﴾ [الزُّمَر: ٦١].

157. [46 / 13]

"(13) Lo! Those who say: our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve."

﴿إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُواْ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾﴾ [الأحقاف: ١٣].

158. [65 / 7]

"(7) Let him who has abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah has given him. Allah asks naught of any soul save that which He has given it. Allah will vouchsafe, after hardship, ease."

﴿لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ

ءَاتَىٰهُ ٱللَّهُۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَاۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ
يُسْرًا ﴿٧﴾﴾ [الطّلَاق: ٧].

159. [94]

"(1) Have We not caused your bosom to dilate, (2) And eased you of the burden (3) Which weighed down your back; (4) And exalted your fame? (5) But lo! With hardship goes ease, (6) Lo! With hardship goes ease; (7) So when you are relieved, still toil (8) And strive to please your Lord."

﴿ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ٱلَّذِىٓ
أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ
مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾﴾

[الشَّرح: ١–٨].

160. [110]

"(1) When Allah's succor and the triumph comes (2) And you see mankind entering the religion of Allah in troops. (3) Then hymn the praises of your Lord, and seek forgiveness of

Him. Lo! He is ever ready to show mercy."

﴿إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ۝١ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ۝٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ۝٣﴾ [النّصر: ١-٣].

161. [6 / 61]

"(61) He is the Omnipotent over His slaves. He sends guardians over you until, when death comes unto one of you, Our messengers receive him, and they neglect not."

﴿وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۖ وَيُرۡسِلُ عَلَيۡكُمۡ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلۡمَوۡتُ تَوَفَّتۡهُ رُسُلُنَا وَهُمۡ لَا يُفَرِّطُونَ ۝٦١﴾ [الأنعام: ٦١].

162. [6 / 64]

"(64) Say: Allah delivers you from this and from all afflictions. Yet you attribute partners unto Him."

﴿قُلِ ٱللَّهُ يُنَجِّيكُم مِّنۡهَا وَمِن كُلِّ كَرۡبٖ ثُمَّ أَنتُمۡ تُشۡرِكُونَ ۝٦٤﴾

[الأنعام: ٦٤].

163. [9 / 128-129]

"(128) There has come unto you a messenger, (one) of yourselves, unto whom aught that you are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.
(129) Now, if they turn away (O Muhammad) say: Allah suffices me. There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne."

﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا
عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾
فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ
وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾﴾ [التوبة: ١٢٨-١٢٩].

164. [12 / 64]

"(64)... Allah is better at guarding, and He is the Most Merciful of those who show mercy."

﴿فَٱللَّهُ خَيْرٌ حَٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ﴾ [يوسف: ٦٤].

165. [15 / 9]

"(9) Lo! We, even We, reveal the Reminder,

and lo! We verily are its Guardian.”

﴿إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٩﴾ [الحجر: ٩].

166. [29 / 30]

“(30) He said: My Lord! Give me victory over folk who work corruption.”

﴿قَالَ رَبِّ ٱنصُرۡنِي عَلَى ٱلۡقَوۡمِ ٱلۡمُفۡسِدِينَ ٣٠﴾ [العنكبوت: ٣٠].

167. [82 / 10-12]

“(10) Lo! There are above you guardians, (11) Generous and recording, (12) Who know (all) that you do.”

﴿وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ ١٠ كِرَامٗا كَٰتِبِينَ ١١ يَعۡلَمُونَ مَا تَفۡعَلُونَ ١٢﴾

[الانفطار: ١٠-١٢].

168. [86 / 4]

“(4) No human soul but has a guardian over it.”

﴿إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ٤﴾ [الطارق: ٤].

169. [109]

"(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship that which you worship. (5) Nor will you worship that which I worship. (6) Unto you your religion, and unto me my religion."

﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ ۝١ لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ ۝٣ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَآ أَنتُمْ عَـٰبِدُونَ مَآ أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ۝٦﴾ [الكافرون: ١-٦].

170. Surat Al-Ikhlaas

"(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not nor was begotten. (4) And there is none comparable unto Him."

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤﴾ [الإخلاص: ١-٤].

171. Surat Al-Falaq

"(1) Say: I seek refuge in the Lord of

Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies.''

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥﴾ [الفلق: ١-٥].

172. Surat An-Naass

"(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind.''

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ مَلِكِ ٱلنَّاسِ ۝٢ إِلَٰهِ ٱلنَّاسِ ۝٣ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝٤ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝٥ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۝٦﴾

[النّاس: ١-٦].

[B] From the Sunnah

The Sunnah selection in this Long *Ruqya* is exactly like [B] in the Medium *Ruqya*, Section (2).

1. "By Allah's Glorious Face and His Eternal Power, I seek refuge in Allah, the Magnificent, from Satan, the outcast."(80)

أَعُوذُ بِٱللهِ ٱلعَظِيمِ، وَبِوَجْهِهِ ٱلْكَرِيمِ، وَبِسُلْطَانِهِ ٱلْقَدِيمِ، مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ.

2. "I seek refuge in Allah, the All-Hearing, All-Knowing, from Satan, the outcast, and from his whispers, his blowing and his Nafth."(81)

أَعُوذُ بالله السَّمِيعِ العَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ؛ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ.

3. "I seek refuge in Allah's perfect words from the evil of all what He has created, from all devils and insects and from all envious eyes."(82)

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّة، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

4. "I seek refuge in all of Allah's perfect Words from the evil of what He has created."(83)

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّات كُلِّهُنَّ، مِنْ شرِّ مَا خَلَقَ.

5. "I seek refuge in Allah's Glorious Face and His perfect words, which neither the good nor the evil can ever escape, from the evil of what comes down from heaven, or goes up to it, from the evil of what comes out of the earth, or gets into it, from the trials of night and day, and from the unexpected occurrences of night and day, except ones carrying good. O You, *the* Merciful One."(84)

أَعُوذُ بِوَجْه اللهِ الْكَرِيم، وَبِكَلِمَاتِ اللهِ التَّامَّاتِ اللَّاتِي لا يُجَاوِزُهُنَّ بَرٌّ وَلا فَاجِرٌ، مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وشَرِّ مَا يَعْرُجُ فِيهَا، وَشَرِّ مَا ذَرَأَ فِي الأَرْضِ وَشَرِّ مَا يَخْرُجُ مِنْهَا، وَمِنْ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ طَوارِق اللَّيْلِ

وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَنُ.

6. "O Allah, I seek refuge in Your Glorious Face and Your perfect words from the evil of all things, which are under Your control. O Allah, it is You that relieve debts and remove sins. O Allah, those fighting for You are never defeated, Your promise is never broken, no fortune can be beneficial except Yours. Glory and praise be to You."(85)

اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِك الْكَرِيم وَكَلِمَاتِكَ التَّامَّةِ، مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْثَمَ، اللَّهُمَّ لا يُهْزَمُ جُنْدُكَ، ولا يُخْلَفُ وَعْدُكَ، وَلا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، سُبْحَانَكَ وَبِحَمْدِكَ.

7. Say three times:

"In the name of Allah, with Whose name nothing in the heavens or the earth can cause any harm, and He is the All-Hearing, All-Knowing."(86)

- بِسْمِ اللهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ

وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثلاث مرات).

8. "In the name of Allah, I seek refuge in Allah's perfect words from His wrath and punishment, from the evil of His slaves, and from Satan's whispers and presence."(87)

– بِسْمِ اللهِ، أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونِ.

9. Recite 3 times:

In the name of Allah.

بِسْمِ الله .

Recite 7 times:

"I seek refuge in Allah and His might from the evil of what I find and fear."(88)

– بِسْمِ الله (ثلاثًا)، أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ. (سبع مرات).

10. "In the name of Allah I am doing this *ruqya* unto you to remove what is harming

you and remove the evil of spirits and envious eyes. May Allah grant you healing! In the name of Allah I am doing this *ruqya* unto you.”[89]

- بِسْمِ اللهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اللهُ يَشْفِيكَ، بِسْمِ اللهِ أَرْقِيك.

11. **“**In the name of Allah, may He grant you healing; may He cure you of all diseases, of the evil of envious ones when they envy, and of the evil eye.”[90]

- بِسْمِ اللهِ يُبْرِيك، وَمِنْ كُلِّ دَاءٍ يَشْفِيك، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْن .

12. “In the name of Allah, with the earth of our land and the saliva of some of us, the ill amongst us will be healed by Allah’s permission."[91]

- بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَىٰ سَقِيمُنَا بِإِذْنِ رَبِّنَا .

13. “In the name of Allah, *the* Great, I seek

refuge in Allah, *the* Magnificent, from the evil of bellowing veins, and from the evil of the Hellfire."[92]

- بِسْمِ اللهِ الْكَبِيرِ، أَعُوذُ بِاللهِ الْعَظِيمِ مِنْ شَرِّ كُلِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ.

14. "O Allah, it is You Whom I beg for help, for to You all praise is due, and there is no god but You. You are *the* Compassionate, the Originator of the heavens and the earth, the Lord of Majesty and Splendor. You are the Living, the Eternal."[93]

- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لا إِلَهَ إِلّا أَنْتَ، الْحَنَّانُ، بَدِيعَ السَّموَاتِ وَالأَرْضِ، ذا الْجَلالِ وَالإِكْرَامِ، يَاحَيُّ يَا قَيُّومُ.

15. "O Allah, it is You Whom I beg for help, for I bear witness that there is no god but You, the One, the eternally Besought of all, Who begets not, nor is He begotten; and to Whom none is comparable."[94]

اللَّهُمَّ إِنِّي أَسْأَلُكَ أني أشهد أَنَّك أَنْتَ اللهُ الَّذي لَا إِلَهَ إِلَّا أَنْتَ، الأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

16. **"**O Allah, Lord of mankind! It is You Who removes suffering. You are *the* Healer, and none can heal but You. I beg You to bring about healing that leaves behind no ailment."(95)

- اللَّهُمَّ أَذْهِبِ الْبَاس، رَبَّ النَّاس، وَاشْفِ أَنْتَ الشَّافِي، لا شِفَاءَ إِلا شِفَاؤُكَ، شِفَاءً لا يُغَادِرُ سَقَمًا.

17. 28. Say 3 times:

"O Allah, make my body healthy, my hearing healthy and my eyesight healthy. There is no God but You."(96)

- اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ.

18. O Allah, forgive my sins; have mercy on me; make me healthy; guide me; and provide

for me."[97]

- اللَّهُمَّ ٱغْفِرْ لِي وَٱرْحَمْنِي وَعَافِنِي وَٱهْدِنِي وَٱرْزُقْنِي.

19. "O Allah! Cool my heart with ice, hail and cool water, and purify it of all sins, as a white garment is cleansed of all dirt."[98]

- اللَّهُمَّ بَرِّدْ قَلْبِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ، اللَّهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ.

20. "O Allah, I beg You to grant healing to Your slave, as testimony of trust in Your Messenger."[99]

- اللَّهُمَّ اشْفِ عَبْدَكَ، وَصَدِّقْ رَسُولَكَ ﷺ.

21. "O Allah, I beg You to grant healing to Your slave, so that he can knock out[100] an enemy of Yours," and "can walk (to the mosque) for salaah."[101]

- اللَّهُمَّ اشْفِ عَبْدَكَ يَنْكَأُ لَكَ عَدُوًّا وَيَمْشِي لَكَ إِلَى الصَّلَاةِ.

22. “O Allah, I beg You to grant him Your blessings, to rid him of the evil eye’s heat, cold and aches.”[102]

- اللَّهُمَّ بَارِكْ عَلَيْهِ، وَأَذْهِبْ عَنْهُ حَرَّ الْعَيْنِ وَبَرْدَهَا وَوَصَبَهَا.

23. “O Allah, I ask You for safety in this world and in the Hereafter. O Allah! I ask You for forgiveness, for soundness of my faith, and for security of my worldly affairs, my family and my property. O Allah! Cover up my *awraat*, and keep me safe from the things I fear. O Allah! Guard me in front and back, right and left, and above; and I seek refuge in Your Greatness from unexpected harm from beneath.”[103]

- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

24. "I seek refuge in Your pleasure from Your wrath, in Your pardon from Your punishment, and in You from You. Never can my praise of You be as much as Your praise of Yourself."(104)

- اللَّهُمَّ إنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَ[أَعُوذُ] بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

25. "O Allah, I am Your slave, son of Your bondman and bondwoman. My forehead is in Your Hand. Your command concerning me prevails, and Your judgement of me is just. By each of Your names, with which You have described Yourself, which You have revealed in Your Book, which You may have taught to some of Your creatures, or which You have decided to keep unknown, I pray to You to make the Qur'an the delight of my heart, the light of my breast, and the remover of my grief and distress."(105)

- اللَّهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ، وَابْنُ أَمَتِكَ، نَاصِيَتِي

بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي.

26. "O Allah, it is Your mercy that I seek. I beg You not to abandon me to myself, even for as short as a wink. I beg You to set right all my affairs. There is no god but You."(106)

- اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ.

27. "There is no god but Allah, the Magnificent, the Forbearing; there is no god but Allah, Lord of the heavens and the earth, and Lord of the Glorious Throne."(107)

- لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

28. **"**O You Lord of Majesty and Splendor, O You the Living, the Self-subsistent, by Your Grace I seek help.''[108]

- يا ذَا الجَلَالِ وَالإِكرَامِ، يَا حَيُّ يَا قَيُّومُ، بِرَحْمَتِكَ أَسْتَغِيثُ.

29. **"**Allah, Allah, He is my Lord. I do not associate anyone with Him.**"**[109]

- اللهُ اللهُ رَبِّي، لَا أُشْرِكُ بِهِ شَيْئًا .

30. Say 7 times:

''Allah suffices me. There is no god but He. In Him is my trust, and He is Lord of the Glorious Throne.''[110]

- حَسْبِيَ الله لَا إِلهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلتُ وَهُوَ رَبُّ الْعَرشِ الْعَظِيمِ.

31. 22. Say 7 times:

''I pray to Allah, the Magnificent, Lord of the Glorious Throne, to grant you healing.''[111]

- أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَك.

32. Say 3 times:

“O our Lord, Allah, You are in Heaven; holy be Your name. Your command reigns supreme in the heavens and on the earth. As Your mercy is in the heavens, have Your mercy on the earth. Forgive our sins. You are the Lord of the good. Send down of Your mercy and healing unto this ailment to cure it.”[(112)]

- رَبُّنَا اللهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالأَرْضِ، كَمَا رَحْمَتُكَ فِي السَّمَاءِ فَاجْعَلْ رَحْمَتَكَ فِي الأَرْضِ، اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا، أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ، فَيَبْرَأَ.

33. "May your suffering end. May you be purified by Allah’s Grace."[(113)]

- لاَ بَأْسَ عَلَيْكَ، طَهُورٌ إِنْ شَاءَ اللهُ.

34. "O Allah! Grant my soul *taqwa*, and purify it; You are the best to purify it; You are its best Protector and Guardian. O Allah, I seek refuge in You from knowledge that is not beneficial, a heart that is not submissive (to You), a soul that is never contented, and a supplication that is not answerable."(114)

- اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

35. "O Allah, we beg You to grant us good as Your Prophet Muhammad begged of You, and we seek refuge in You from evil as Your Prophet Muhammad sought in You. You are the One whose help is sought, and the One that answers prayers. There is no help or power except from Allah."(115)

- اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ،

وَأَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَا بِاللهِ.

36. "O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem. You are Praiseworthy and Gloryworthy. O Allah! Bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy."(116)

- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ في العَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

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Appendix One

Additional Treatment Recipes

With Water, *Sidr* Leaves, Olive Oil and Honey

In addition to treating their patients with lawful *ruqya*, *raaqis* customarily use foods and drinks recommended by the Sunnah, such as the following:

Purified water

Purified water, preferably Zamzam water, unto which some Qur'anic Ayahs are recited, is given to the patient to drink and to wash his body with it, hence having two cures in one, the Qur'an and Zamzam water.

Preparation:

1. A day's supply of water, preferably Zamzam water, for drinking and washing is made ready.
2. The *raaqi* does Qur'anic recitations and

nafth unto the water.

3. Instead of step 2, some Qur'anic Ayahs are written in purified (non-toxic) liquid on clean paper, which is to be then dipped into the water and stirred till the writing disappears.
4. Steps 2 and 3 can be used together.
5. The patient then uses the water for drinking and washing. Washing is to be done in a clean place, and the used water is to be disposed of in a clean place, too. For example it can be used to water plants. As for the paper, it can be dried and burned.
6. The above can be done for seven days, or as long as it takes to attain healing, by Allah's permission.

Sidr leaves

Sidr leaves on which are written Quranic Ayahs in clean liquid, such as that made from saffron, are soaked in purified water. The patient drinks the water or washes his body with it - this is called *azeemah*.

Preparation:

In addition to steps 1-5, above, seven *Sidr* leaves are chopped or ground (e.g. in a mixer-grinder), then added to the water. The patient is to use this mixture for drinking and washing for seven successive days, or as long as it takes to achieve healing, by Allah's permission.(117)

Olive oil and *barakah* seed oil

Olive oil and *barakah* seed oil are recommended for eating and massage.(118) It is also recommended that Qur'anic Ayahs be recited unto the oil.

Preparation:

As for olive oil, it can be taken with other food or drunk daily as needed. It is also used for a full massage of the body, or for rubbing the painful spot. The same applies to the *barakah* seed oil. Normally, it is recommended that Qur'anic recitations be done unto the olive and *barakah* seed oils.

Honey

Honey is recommended for eating and

drinking for treatment purposes - it is recommended that Qur'anic Ayahs be recited unto it.

Preparation:

It can be eaten or drunk first thing in the morning. If it is difficult to drink, it can be diluted as well, for example by water, especially Zamzam water, or milk. In all cases, doing Qur'anic recitations unto honey is recommended.

"(64)... Allah is better at guarding, and He is the Most Merciful of those who show mercy."

The following Ayahs are recommended for recitation or writing, as in the above-mentioned preparations. All or some of the Ayahs can be used. They are:

1. Surat Al-Faatihah.
2. Surat Al-Baqarah, Ayahs 1-5.
3. Surat Al-Baqarah, Ayah 102-103.
4. Surat Al-Baqarah, Ayah 109.
5. Surat Al-Baqarah, Ayah 255.

6. Surat An-Nissa', Ayah 54.
7. Surat Al-A'raaf, Ayahs117-122.
8. Surat Yuunus, Ayahs 80-82.
9. Surat Yuusuf, part of Ayah 64 ("... Allah is better at guarding, and He is the Most Merciful of those who show mercy."
10. Surat Yuusuf, Ayah 67.
11. Surat Al-Kahf, Ayah 39.
12. Surat Taha, Ayahs 65-70.
13. Surat Al-Qalam, Ayahs 51-52.
14. Surat Al-Kafiruun.
15. Surat Al-Ikhlaas.
16. Surat Al-Falaq.
17. Surat An-Nass.

How to prepare the purified liquid for writing the selected Ayahs

1. Put 50 mls. of drinking water in a clean container.
2. Add 8 mgs. of saffron into the water.
3. Keep the saffron soaked for 24 hrs.

4. Use a sieve to separate the liquid.
5. Write the selected Ayahs with a pen filled with the liquid.

Saffron liquid can be used in modern typewriters for writing the selected Ayahs, provided no ordinary ink is involved.

Also, computer software can be used to print the Ayahs on clean white paper.

When asked about writing Qur'anic Ayahs as mentioned earlier, Sheikh Abdullah Ibn-Jibreen quoted Ibn-Abbass: "There is no God but Allah' is cited in 37 places in the Qur'an. If the related Ayahs are written in saffron liquid, and the writing is washed in Zamzam or rain water, the patient who drinks the water will be healed by Allah's permission. If he is bewitched, his bewitchment will disappear."

The Sheikh continued: We used to do that, by writing the Ayahs in saffron in fine handwriting on paper. Then, we would wash it in water three times, and drink the wash water. The paper was then dried, and then

burned as incense for *ruqya*. This was done at the time of respectable Sheiks, such as Abdul-Aziz Ibn-Marshad, Ibn-Friyyan and Ahmad Ibn-Mansour, yet they never denied what we did. Therefore, we see no reason for banning it; it is meant to seek healing.''

It is recommended that the writing be done with fine pens on paper. The lines should be neat, and there should be as many Ayahs as possible. Writing should be on both sides of the paper. *Wal-laahu a'lam* (Only Allah knows the truth).''

The Iftaa' Permanent Committee has issued a similar fatwa in that respect.(119)

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Appendix Two

Prayers for Remembrance and Protection

According to the Hadith, the Prophet says, "Satan runs through a human being as far as the blood stream reaches."(120) So, the purified Shari'ah provides the Muslim with the means of protection from Satan's evil works. For example, the Muslim is to observe the following: daily and nightly prayers; bedtime prayers; prayers on arriving at or departing from home; prayers for entering the bathroom; and prayers for entering and leaving the house. The Muslim has also to observe saying "*Bismillaahi rahman arraheem''* (In the name of Allah, the Beneficent, the Merciful). If the Muslim observes saying these supplications, Allah will protect him day and night from the evil of Satan. If not, he / she will become an easy prey for Satan.

Thus, the Muslim is to protect himself / herself

by whatever lawful means possible, which Allah has prescribed, such as the following:

1. purification of intention and worship of Allah alone, without partners;
2. observing *taqwa* of Allah, by doing good and shunning prohibitions;
3. emulating the Prophet's example, by commitment to his Sunnah, while rejecting things inconsistent with Islam, and disobeying Satan's supporters and followers, who are committed to their own evil whims and designs;
4. keeping remembrance of Allah with hearts alert and fearful of His wrath.(121)

The following is a selection of established valid supplications:

[A] Azkaar for the Morning and the Evening(122)

1. Recite Ayat Al-Kursi [2 / 255]

"(255) Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep

overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.''[123]

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٢٥٥﴾ [البقرة: ٢٥٥].

2. Recite Surat Al-Ikhlaas, Surat Al-Falaq, and Surat An-Naass, 3 times each.[124]

- Surat Al-Ikhlaas (3 times)

"(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not nor was begotten. (4) And there is none

comparable unto Him."

﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ
وَلَمۡ يُولَدۡ ٣ وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤﴾

[الإخلاص: ١-٤].

- Surat Al-Falaq (3 times)

"(1) Say: I seek refuge in the Lord of Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envies."

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١ مِن شَرِّ مَا خَلَقَ ٢ وَمِن شَرِّ
غَاسِقٍ إِذَا وَقَبَ ٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ٤
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥﴾ [الفلق: ١-٥].

- Surat An-Naass (3 times)

"(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the sneaking whisperer, (5) Who whispers in the

hearts of mankind, (6) Of the jinn and of mankind.''

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١ مَلِكِ ٱلنَّاسِ ۝٢ إِلَـٰهِ ٱلنَّاسِ ۝٣ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ۝٤ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ۝٥ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ۝٦﴾

[النّاس: ١-٦].

3. (10-100 times)

There is no god but Allah, alone without partners. To Him belongs the dominion, and to Him all praise is due. He has power over all things.(125)

٣- لا إِلَهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عشرَ مراتٍ) أو (مئةَ مرةٍ).

4. One should say these prayers 3 times:

Glory and praise be to Allah as many times as the number of His creatures, as much as He pleases, as heavy as His Throne and as lasting as the ink ever used to record His words.(126)

٤- سُبْحَانَ اللهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ. (ثلاث مرات).

5. One should say 100 times:

Glory and praise be to Allah.(127)

٥- سُبْحَانَ اللهِ وَبِحَمْدِهِ. (مئةَ مرةٍ).

6. One should pray for the Prophet and his family by saying (10 times / more):

O Allah, pray for Muhammad and the family of Muhammad, as You have prayed for Ibraheem and the family of Ibraheem, and bless Muhammad and the family of Muhammad, as You have blessed Ibraheem and the family of Ibraheem, in all the worlds. You are Praiseworthy and Gloryworthy.(128)

٦- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. (عشرَ مراتٍ أو أكثر).

7. O Allah, You are my Lord, there is no god but You. You created me and I am Your servant, and I try my best to keep my covenant (faith) with You and to live in the hope of Your promise. I seek refuge in You from the evil I have done. I acknowledge Your favors upon me and I admit my sins. Please, forgive me, for none forgives sins but You.(129)

٧- اللَّهُمَّ أَنْتَ رَبِّي لا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي؛ فَإِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

(8) Ask Allah's forgiveness by saying (70—100 times):

I seek Allah's forgiveness, and to Him I relent.(130)

٨- أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ. (سَبْعِينَ أو مِئَةَ مَرَّة).

9. In the morning, you should pray:

O Allah! In Your name we have reached the

morning, as in Your name we reached the evening. By Your permission we live, and by It we die, and unto You is the resurrection.

٩- اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ. . .

In the evening, you should pray:

O Allah! In Your name we have reached the evening, as in Your name we reached the morning. By Your permission we live, and by It we die, and unto You is the journeying.[131]

- اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ، وَإِلَيْكَ الْمَصِيرُ.

10. One should say the following prayers in the morning and when he goes to bed at night:

O Allah, Creator of the heavens and the earth, knower of the unseen and the seen! There is no god but You, Lord and Owner of everything. I seek refuge in You from the evil of myself, from the evil of Satan and his Shirk, and from

causing evil unto myself or unto other Muslims.(132)

١٠- اللَّهُمَّ فَاطِرَ السَّموَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، لا إِلَهَ إِلَّا أَنْتَ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

11. The Prophet always said these prayers in the evening and in the morning:

O Allah, I ask You for security in this world and the Hereafter. O Allah! I ask You for forgiveness and for security of my faith, my worldly affairs, my family and my wealth. O Allah! Let my private affairs remain secret, and remove my fears. O Allah! Guard me in front and behind, on my right and left, and from above. In Your Magnificence I seek refuge from being unexpectedly harmed from beneath.(133)

١١- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ،

وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي.

12. In the morning one can pray:

We have reached morning time, while the dominion remains Allah's, and to Him all praise is due. There is no god but Allah, alone without partners. To Him belongs the dominion, and to Him all Praise is due. He has power over all things.(134)

١٢- أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لا إِلَهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Similarly, in the evening, one can pray:

We have reached evening time, while the dominion remains Allah's, and to Him all praise is due. There is no god but Allah, alone without partners. To Him belongs the

dominion, and to Him all Praise is due. He has power over all things.

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لا إِلَهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

In addition to the above-mentioned evening prayer, one can say:

O my Lord! I ask You the good of tonight and the good of what follows it, and I seek refuge in You from the evil of tonight and the evil of what follows it.)[(135)]

رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا.

13. In the morning, one can pray

We have reached morning time, while still adhering to Islam, the instinctive religion, to the word of pure faith, and to the religion of our Prophet Muhammad ﷺ, and in the footsteps of our father Ibraheem, who was a

pure Muslim, not a polytheist.[136]

١٣- أَصْبَحْنَا عَلَى فِطْرَةِ الإِسْلَامِ، وَعَلَى كَلِمَةِ الإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

Similarly, in the evening, one can pray:

We have reached evening time, while still adhering to Islam, the instinctive religion, to the word of pure faith, and to the religion of our Prophet Muhammad ﷺ, and in the footsteps of our father Ibraheem, who was a pure Muslim, but not a polytheist.

- أَمْسَيْنَا عَلَى فِطْرَةِ الإِسْلَامِ، وَعَلَى كَلِمَةِ الإِخْلَاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

14. If one says the following prayer on arriving at a place to stay in, no harm will happen to him in that place during his stay:

I seek refuge in Allah's perfect Words from the evil of what He has created.[137]

١٤- أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

15. If one says the following supplication three times, one will not be harmed and will not encounter any sudden affliction that day:

In the name of Allah, without Whose permission nothing on earth or in the heavens can harm, and He is All-Hearing, All-Knowing![138]

١٥- بِسْمِ اللهِ الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثلاث مرات).

16. If one says these prayers three times, Allah will please him

I am pleased to accept Allah as my Lord, Islam as my religion and Muhammad - may Allah's prayers and peace be upon him - as His Prophet.[139]

١٦- رَضِيتُ بِاللهِ رَبّاً، وَبِالإِسْلامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا. (ثلاث مرات).

[2] Adhkaar on Going to Bed

In preparation for going to bed, one should do wuduu' (the usual wash for salaah). Then, one should lie on one's right side, and say the following adhkaar:

1. Recite Ayat Al-Kursi [2 / 255]

"(255**)** Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedes with Him save by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includes the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous."[140]

﴿ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ
مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا
بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ
عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ
حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٢٥٥﴾ [البقرة: ٢٥٥].

2. Recite the last verses of Surat Al-Baqarah

"(284) Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth; and whether you make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

(285) The messenger believes in that which has been revealed unto him from his Lord and (so do) the believers. Each one believes in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Your forgiveness, our Lord. Unto You is the journeying.

(286) Allah tasks not a soul beyond its scope. For it (is only) that which it has earned, and against it (only) that which it has deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as You did lay on those before us! Our Lord! Impose not on us that which we have

not the strength to bear! Pardon us, absolve us and have mercy on us, You, our Protector, and give us victory over the disbelieving folk."(141)

﴿لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ
أَوۡ تُخۡفُوهُ يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن
يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢٨٤ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ
إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ
لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ
غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا
وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن
نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ
عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ
وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ
ٱلۡكَٰفِرِينَ ٢٨٦﴾ [البقرة: ٢٨٤-٢٨٦].

3. Recite Surat Alkafirun [108]

"(1) Say: O disbelievers! (2) I worship not that which you worship; (3) Nor worship you that which I worship. (4) And I shall not worship

that which you worship. (5) Nor will you worship that which I worship. (6) Unto you your religion, and unto me my religion."(142)

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١ لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝٢ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٣ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٥ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ۝٦﴾

[الكافِرون: ١-٦].

4. Do Nafth (blowing slightly - without spitting - into your palms put together) **after reciting Surat Al-Ikhlaass, Surat Al-Falaq, and Surat An-Naass.**

Having recited the three Suras and done Nafth into your hands, rub your hands over the parts of your body you can reach, starting with the head, face, and front of your body. You can do the recitation, the Nafth and the rubbing three times.(143)

- **Surat Al-Ikhlaass**

"(1) Say: He is Allah, the One! (2) Allah, the eternally Besought of all! (3) He begets not

nor was begotten. (4) And there is none comparable unto Him."

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ۝٤﴾

[الإخلاص: ١-٤].

- Surat Al-Falaq

"(1) Say: I seek refuge in the Lord of Daybreak, (2) From the evil of that which He created, (3) From the evil of the darkness when it is intense, (4) And from the evil of malignant witchcraft, (5) And from the evil of the envier when he envieth."

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥﴾ [الفلق: ١-٥].

- Surat An-Naass

"(1) Say: I seek refuge in the Lord of mankind, (2) The King of mankind, (3) The God of mankind, (4) From the evil of the

sneaking whisperer, (5) Who whispers in the hearts of mankind, (6) Of the jinn and of mankind."

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَـٰهِ ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾﴾

[النّاس: ١-٦].

5. Say:

/subĥanallaah/ (Glory be to Allah) 33 times;

/alĥamdu-lil-laah/ (Praise be to Allah) 33 times; and

/allaahu akbar/ (Allah is the Greatest) 34 times.(144)

6. Say:

O Allah! In Your name I live, and in Your name I die.(145)

٦- اللَّهُمَّ بِاسْمِكَ أَحْيَا وَبِاسْمِكَ أَمُوتُ.

7. Say:

In Your name, O Lord, I lie down to sleep. And by Your permission I wake up. If You do not return my soul [to my body], have mercy on it, but if You return it [so I am still alive after sleep], protect it as You do Your righteous slaves.(146)

٧- بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

8. In conclusion, you can say:

O Allah! I have surrendered my soul to You, entrusted You with my affairs, turned my face towards You, and sought Your protection of my back. All this is in pursuit of Your pleasure and out of fear of You. There is no escape or refuge from You except in You. I believe in Your Book, which You have sent down, and in Your Prophet, whom You have sent.(147)

٨-اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ،

وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لا مَلْجَا وَلا مَنْجَا مِنْكَ إِلا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

[3] What to Say on Entering / Leaving Your House and Entering the Lavatory

When entering your house, you should say the following prayer:

O Allah! I am asking You for the best entry and the best exit. In the name of Allah we enter, and in the name of Allah we go out, and we put our trust in Allah, our Lord.

Then greet your family with peace.(148)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِسْمِ اللهِ وَلَجْنَا، وَبِسْمِ اللهِ خَرَجْنَا، وَعَلَى اللهِ رَبِّنَا تَوَكَّلْنَا . . .

When going out of your house, you should say the following prayers:

- In the name of Allah, I have put my trust in Allah. There is no might or power except with Allah.(149)

بِسْمِ اللهِ، تَوَكَّلْتُ عَلَى اللهِ، لا حَوْلَ وَلا قُوَّةَ إِلَّا بِاللهِ.

- O Allah, I seek refuge in you from going astray or leading others astray, from slipping (into sin) or causing others to slip, from wronging others or being wronged, and from behaving with ignorance or being treated with ignorance.(150)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَّ، أَوْ أَظْلِمَ، أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

On entering the lavatory, you should say the following prayer:

O Allah! I seek refuge in You from male and female devils.(151)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ.

[4] Observing Saying *Bismillaah*

The Muslim should observe saying *bismillaah* (in the name of Allah) in all his affairs, particularly when starting eating, drinking

and having intercourse. According to the Hadith, the Prophet says, "If a person mentions the name of Allah on entering his house and on starting meals, Satan says: There is no stay or food (for devils in that house). If the person does not mention Allah's name on entering, Satan says: Here is a place to stay. If he does not mention Allah's name on starting a meal, Satan says: Here is a place to stay and eat."(152)

The Prophet says, "On starting intercourse, a husband and his wife should pray:

"In the name of Allah, O Allah! Keep us away from Satan, and keep Satan away from the baby You may give us....".

بِسْمِ اللهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا . . . .

"If a baby is destined to be conceived (as a result of that particular intercourse), Satan can never harm it at all."(153)

Appendix Three

Common Symptoms of *Sihr*, Possession and the Evil Eye

Those suffering from the effects of *sihr* (witchcraft), possession or the evil eye show such common symptoms that they become too difficult to distinguish. A patient does not necessarily show all related symptoms. Even some of the symptoms may not be related to *sihr*, possession or the evil eye at all, but to a physical or a psychological illness.

The following are two sets of related symptoms, before and during *ruqya*.

[A]. Pre-*Ruqya* Symptoms

1. Sudden change of emotion towards something from love to hatred, or vice versa.
2. Showing a variety of symptoms, but without clear physical causes.

3. Feeling tight-chested, particularly after the *asr* (afternoon) and *maghrib* (sunset) prayers.
4. Hatred of job, apathy towards society and study, and love of being alone.
5. Imagining having done things.
6. Having a pale face, and bluish or blackish marks on the body without clear causes.
7. Repeated headaches or sudden fevers.
8. Too much fighting and dissonance between husband and wife, or among family members over trivialities.
9. Imagining having visions while awake.
10. Feeling lazy, inactive and fatigued and having a weak appetite for food.
11. Repeated feeling of imbalance during walk.
12. Repeated hearing of noise in one or two ears.
13. Having pain or bleeding in the womb, particularly during menstruation, or having unusually repeated periods.

14. Becoming very angry for the slightest reasons.
15. Persistent desire to sleep, and suffering from heavy sleep, which makes it difficult to wake up.
16. Hearing voices calling one's name, without seeing any callers.
17. Having continuous pain moving in one's lower back, waist or between shoulders.
18. Having skin allergy, accompanied by a feeling to scratch skin, and the appearance of swellings or acne on the body.
19. Repeated diarrhea, too much wind, heartburn or chronic constipation.
20. Weak eyesight and obvious aberration of eyesight.
21. Too much worry, depression, sadness, gloominess, restlessness, scare and strong fear.
22. Being overcome by whisperings.(154)
23. Being continuously absent-minded, and

being much forgetful.

24. Apathy towards remembrance of Allah and towards good deeds.
25. Having perspiration with an unusual smell, or a strange or bad odor, smelt by the patient, but not necessarily by others. There may be too much perspiration, or urination.
26. Being unable to have erection, hence intercourse, on the husband's part, while having no desire for intercourse on the wife's part.
27. Having nightmares, e.g. of harmful animals (black serpents, dogs, cats, camels, etc.), graves, dumping grounds, falling suddenly from places too high, and drowning.
28. Repeated incidents of talking during sleep; grinding of one's teeth, with a clearly heard sound or pain.
29. Repeated incidents of feeling a heavy chest during sleep.
30. Repeated incidents of sleep-walking,

insomnia, or sudden fearful awakening from sleep.

[B] Symptoms Showing during *Ruqya*

The following are some of the symptoms that may show during *ruqya*:

1. Having epileptic fits.
2. Being tight-chested.
3. Quick movement of eyelids.
4. Loud screams.
5. Bowel movements, with sounds or gasses in the tummy, and colic.
6. Change in patient's voice, and the production of strange sounds.
7. Swelling in one of the two neck veins.(155)
8. Too much dosing or sleep.
9. Laughing or crying for no obvious reason.
10. Feeling dizzy, getting nausea, and vomiting things with strange shapes and colors.

11. Severe headaches.
12. Feeling heaviness or numbness in the limbs, or feeling extreme heat or cold in them.
13. Feeling that something is moving stealthily out of the body.
14. Varied pains that move around body parts.
15. Involuntary movement and shaking of some limbs.
16. Too much mucus in the mouth.
17. Obvious aberration of eyesight.
18. Speaking without being conscious of one’s own words.
19. Too much sweating, particularly in the back.
20. Tears and runny noses, without good reasons, e.g. common cold.
21. Too much yawning, or sighing.
22. Eczema, spots or redness in the skin.
23. Feeling much fatigued during the *ruqya*,

and having no interest in completing it.

24. A quivering feeling spreading all over the body.
25. Losing consciousness, and loud breathing (snoring).
26. Blackness in the face, but once the patient vomits, his face brightens.
27. Bad smell from the stomach to the mouth.
28. Sudden heart palpitations which increase steadily.
29. Closing fixating the eyes.
30. Feeling bitterness in the mouth when drinking water treated with Qur'anic Ayahs.

Conclusion

This concludes the selected *ruqyas*, which are Islamically a valid means of treatment, and are beneficial by Allah's Grace. May Allah bless and reward the effort put into their production. May He make the *ruqya* benefits reach as many faithful brothers and sisters as possible. May Allah's peace and blessings be unto His Prophet Muhammad, his kin, his *sahaabah* and his committed followers till the Day of Judgement.

To Allah, *the* Lord of the Worlds, all praise is due.

Khaled Ibn Abdul-Rahman Al-Jeraisy

Endnotes

(1) There is controversy over the name "Hannaan" (the Kindest; the most Caring; the most Loving) regarding whether it is one of Allah's fairest names. One can see related arguments and evidence in the following references: *Musnad Al-Imaam Ahmad*, Hadiths No. 3/158 and No. 3/230. & Al-Haakim's *Al-Mustadrak*, Hadith No. 1/17. & *Majmuu' Al-Fataawaa*, 10/285. & *Mu'jam Al-Manaahi Allafdhiyyah*, p. 241. & Al-Bayhaqi's *Al-Asmaa' was-Sifaat*, pp. 74-75. & Ibn-Uthaimeen's *Al-Majmuu' Aththameen*, pp. 3/57-58.

(2) For the meaning of the Arabic name "Khuraafah", check Arraazi's the Arabic dictionary *Mukhtaar Assahhaah*.

(3) *Sahih Muslim*, Hadith No. 2185.

(4) *Sahih Muslim*, Hadith No. 2200.

(5) *Sahih Muslim*, Hadith No. 2199.

(6) *Sahih Al-Bukhari*, Hadith No. 6345. & *Sahih Muslim*, Hadith No. 2730. & *Musnad Al-Imaam*

Ahmad, Hadiths No. 1/91.

(7) Ibn Hajar's *Fat-hul-Baari fee Sharh Sahih Al-Bukhari,* No. 10/210.

(8) *Sahih Muslim*, Hadith No. 2188. & *Sahih Al-Bukhari*, Hadith No. 5740. & Ibn Hajar's Al-Fat-h. 10/213.

(9) Al-Haythamiy's *Majma' Azzawaa-ed,* Hadith No. 5/106. Ibn- Hajar's *Fat-hul-Baari fee Sharh Sahih Al-Bukhari,*, p. 10/214.

(10) Ibn- Hajar's *Fat-hul-Baari,* op. cit., p. 10/215.

(11) Ibid., p. 10/215.

(12) Ibid., p. 10/214.

(13) Ibid., p. 10/232.

(14) *Sahih Al-Bukhari*, Hadith No. 5765. & *Sahih Muslim*, Hadith No. 2189.

(15) Ibn Faaris's *Mu'jam Maqaayees Allughah*, p. 1/480.

(16) Ibn Al-Atheer's *Annihaayah,* 2/231.

(17) Ibn- Hajar's *Fat-hul-Baari,* pp. 4/534-535 and p.10/207.

(18) Ibid., p. 10/206.

(19) An abridged *fatwa* by Sheikh Ibn-Jibreen, in *Fataawaa Ulmaa' Al-Balid Al-Haraam (Fatwas by the Scholars of the Holy Land*, compiled by Khaled Al-Jeraisy, p. 8.

(20) *Sahih Muslim*, Hadith No. 657.

(21) *Sahih Muslim*, Hadith No. 656.

(22) *Sahih Ibn- Hibbaan*, Hadith No. 1391.

(23) *Sahih Al-Bukhari*, Hadith No. 6391. & *Sahih Muslim*, Hadith No. 2189.

(24) *Sahih Al-Bukhari*, Hadith No. 1145. & *Sahih Muslim*, Hadith No. 758.

(25) *Sahih Al-Bukhari*, Hadith No. 935. & *Sahih Muslim*, Hadith No. 852. & Ibn Al-Qayyim's *Zaad Al-Mee'aad* (1/131).

(26) *Sahih Muslim*, Hadith No. 482.

(27) Attabaraani's *Al-Mu'jam Al-Awsat*, p. 7/255, Hadith No. 6491.

(28) *Sahih Muslim*, Hadith No. 1015.

(29) *Sahih Muslim*, Hadith No. 804.

(30) *Sahih Muslim*, Hadith No. 780.

(31) In response to a question relating to how one family was being harmed by the Jinn, Sheikh Ibn-Jibreen advised that the family return to Allah in repentance, shun whatever sins they might be committing, while doing as much good as possible, e. g., *du'aa'*, remembrance of Allah, *sadaqah*, fasting and extra *salaah*. He approved of the recommendation to have Surat Al-Baqarah recited or read aloud by a member of

the family and have it played on player day and night in their house.

(32) *Sahih Muslim*, Hadith No. 2473. & Ibn- Hajar's *Fat-hul-Baari,*p. 3/493.

(33) In this case, the *raaqi* combines the advantages of 2 cures, namely the Qur'an and Zamzam water.

(34) *Al-Muntaqa min Fataawaa Al-Fawzaan*, p. 2/145.

(35) *Sunan Attermidhiy*, Hadith No. 1851.

(36) *Sahih Al-Bukhari*, Hadith No. 5688. & *Sahih Muslim*, Hadith No. 2215. For more information on the Barakah seed treatment, you can consult Khaled Al-Jeraisy's *At-Tahseen min Kayd Ash-Shayaateen (Protection from Satan's Temptations)*, p. 231.

(37) Appendix One of this book contains detailed description of treatment with water, oil, sidr and honey.

(38) *Sahih Al-Bukhari*, Hadith No. 5683. & *Sahih Muslim*, Hadith No. 2205.

(39) *Sahih Al-Bukhari*, Hadith No. 5445. & *Sahih Muslim*, Hadith No. 2045.

(40) Ibn Al-Qayyim's *Badaa-e' Al-Fawaaed*, pp. 2/ 238-246.

(41) Appendix Two of this book contains *adhkaar* and prayers for protection. One is well advised to

say them regularly.

(42) Abu-Daawuud's *Al-Maraaseel*, pp. 127-128. & Al-Bayhaqi's *Assunan Al-Kubraa*, No. 3/382.

(43) *Sunan Attermidhiy*, Hadith No. 2144.

(44) Ibid., Hadith No. 2396.

(45) Ibid., Hadith No. 3594.

(46) *Sunan Abu-Daawuud*, Hadiths No. 775 and No. 764. & *Sunan Attermidhiy*, Hadith No. 242.

(47) *Sahih Al-Bukhari*, Hadith No. 3371.

(48) *Sahih Muslim*, Hadith No. 2708. & *Musnad Al-Imam Ahmad*, Hadith No. 5/364.

(49) *Sunan Abu-Daawuud*, Hadiths No. 5088.

(50) *Sahih Muslim*, Hadith No. 2186.

(51) *Sahih Muslim*, Hadith No. 222. & *Sunan Attermidhiy*, Hadith No. 3588.

(52) *Sunan Abu-Daawuud*, Hadith No. 3106. & *Sunan Attermidhiy*, Hadith No. 2083. & *Musnad Al-Imam Ahmad*, Hadith No. 1/239.

(53) *Sahih Al-Bukhari*, Hadith No. 5675. & *Sahih Muslim*, Hadith No. 2191.

(54) *Sunan Attermidhiy*, Hadith No. 2084.

(55) *Musnad Al-Imam Ahmad*, Hadith No. 3/447. & Al-Haakim's *Al-Mustadrak*, No. 3/411. & Ibn Al-Atheer's *Annihaayah*, No. 5/116.

(56) *Sunan Attermidhiy*, Hadith No. 3521.

(57) See endnote No. 6.

(58) *Sunan Abu-Daawuud*, Hadith No. 3892. & *Musnad Al-Imam Ahmad*, Hadith No. 6/21. & & Ibn Al-Qayyim's *Zaad Al-Mee'aad*, No. 3/141.

(59) *Sahih Al-Bukhari*, Hadith No. 3370. & *Sahih Muslim*, Hadith No. 406.

(60) See endnote No. 46.

(61) See endnote No. 47.

(62) See endnote No. 48.

(63) *Musnad Al-Imam Ahmad*, Hadith No. 3/419. *Muwatta' Al-Imam Malik*, Hadith No. 51/4. & Al-Bukhari's *Attaareekh Al-Kabeer*, No. 3/1/ 248. & Al-Bayhaqi's *Addalaael*, No. 7/95. Al-Mundhiri's *Attargheeb wa Attarheeb*, No. 2/ 457. & Al-Muttaqi Al-Hindi's *Kanz Al-Ummaal*, No. 2/665. & Al-Albaani's *Sahih Al-Jaami' Assagheer*, No. 74.

(64) See endnote No. 49.

(65) *Sunan Abu-Daawuud*, Hadith No. 3893. & *Musnad Al-Imam Ahmad*, Hadith No. 2/181. & *Muwatta' Al-Imam Malik*, Hadith No. 51/4.

(66) See endnote No. 51.

(67) See endnote No. 50.

(68) *Sunan Attermidhiy*, Hadith No. 2075.

(69) *Sahih Al-Bukhari*, Hadith No. 5745. & *Sahih*

Muslim, Hadith No. 2194.

(70) *Musnad Al-Imam Ahmad*, Hadith No. 3/158.

(71) *Musnad Al-Imam Ahmad*, Hadith No. 5/350. & *Sahih Ibn-Hibbaan*, Hadith No. 891.

(72) See endnote No. 53.

(73) *Sunan Abu-Daawuud*, Hadith No. 5090. & *Sunan Attermidhiy*, Hadith No. 3480.

(74) See endnote No. 54.

(75) See endnote No. 55.

(76) See endnote No. 52.

(77) *Sunan Attermidhiy*, Hadith No. 3547.

(78) See endnote No. 58.

(79) See endnote No. 59.

(80) *Sunan Abu-Daawuud*, Hadith No. 466. & Al-Albaani's *Sahih Abu-Daawuud*, Hadith No. 441.

(81) See endnote No. 46.

(82) See endnote No. 47.

(83) See endnote No. 48.

(84) See endnote No. 63.

(85) *Sunan Abu-Daawuud*, Hadith No. 5052.

(86) See endnote No. 49.

(87) See endnote No. 65.

(88) See endnote No. 51.

(89) See endnote No. 50.

(90) *Sahih Muslim*, Hadith No. 2185.

(91) See endnote No. 69.
(92) See endnote No. 68.
(93) See endnote No. 70.
(94) See endnote No. 71.
(95) See endnote No. 53.
(96) See endnote No. 73.
(97) *Musnad Al-Imam Ahmad*, Hadith No. 4/353.
(98) See endnote No. 77.
(99) See endnote No. 54.
(100) For the meanings of some of the prayer words in Arabic, see the Arabic dictionary *Al-Misbaah Al-Muneer*.
(101) *Sunan Abu-Daawuud*, Hadith No. 3107.
(102) See endnote No. 55.
(103) *Sunan Abu-Daawuud*, Hadith No. 5074.
(104) *Sahih Muslim*, Hadith No. 486. & *Sunan Attermidhiy*, Hadith No. 3566.
(105) *Musnad Al-Imam Ahmad*, Hadith No. 1/391.
(106) *Sunan Abu-Daawuud*, Hadith No. 5090.
(107) See endnote No. 6.
(108) *Sunan Attermidhiy*, Hadith No. 3524.
(109) *Sunan Abu-Daawuud*, Hadith No. 1525. & *Musnad Al-Imam Ahmad*, Hadith No. 6/369.
(110) *Sunan Abu-Daawuud*, Hadith No. 5081.
(111) See endnote No. 52.

(112) See endnote No. 58.

(113) *Sahih Al-Bukhari*, Hadith No. 5656.

(114) *Sahih Muslim*, Hadith No. 2722.

(115) *Sunan Attermidhiy*, Hadith No. 3521.

(116) See endnote No. 59.

(117) *Fataawaa Ulmaa' Al-Balad Al-Haraam (Fatwas by the Scholars of the Holy Land*, compiled by Khaled Al-Jeraisy, pp. 1296-1298.

(118) Ibid., pp. 1383-1386.

(119) Ibid., pp. 1323-1324.

(120) *Sahih Al-Bukhari*, Hadith No. 2035. & *Sahih Muslim*, Hadith No. 2175.

(121) You may see Khaled Al-Jeraisy's *Attahseen min Kayd Ash-Shayaateen* (*Protection from Satan's Temptations*) for details about the four ways of protection.

(122) The strongest view on the morning adhkaar time is from a little after the Fajr salaah till a little before sunrise. Also, the time for the evening adhkaar is from a little after the asr salaah till a little before sunset. & *Sahih Muslim*, Hadith No. 747.

(123) *Sahih Al-Bukhari*, Hadith No. 3275.

(124) *Sunan Abu-Daawuud*, Hadith No. 5082. & *Sunan Attermidhiy*, Hadith No. 3575.

(125) *Sahih Al-Bukhari*, Hadith No. 6403. & *Sahih Muslim*, Hadith No. 2693.

(126) *Sahih Muslim*, Hadith No. 2726.

(127) *Sahih Al-Bukhari*, Hadith No. 6405. & *Sahih Muslim*, Hadith No. 2691.

(128) See endnote No. 59. & *Sahih Muslim*, Hadith No. 384.

(129) *Sahih Al-Bukhari*, Hadith No. 6306.

(130) *Sahih Al-Bukhari*, Hadith No. 6307. & *Sahih Muslim*, Hadith No. 2702.

(131) *Sunan Abu-Daawuud*, Hadith No. 5068. & Al-Mundhiri's *Mukhtasar Sunan Abu-Dawuud*, p.330. & Al-Albaani's Sahih Abu-Daawuud, p. 956.

(132) *Sunan Attermidhiy*, Hadith No. 3529.

(133) See endnote No. 103.

(134) In the morning, the supplicant is to say, "asbahnaa", but in the evening should say, "amsaynaa".

(135) See endnote No. 2723.

(136) *Musnad Al-Imam Ahmad*, Hadith No. 3/406. & Ibn Assunni's *Amal Al-Yawm wal-laylah*, Hadith No. 34.

(137) See endnote No. 48.

(138) See endnote No. 49.

(139) *Sunan Abu-Daawuud*, Hadith No. *5072. & Musnad Al-Imam Ahmad*, Hadith No. 4/337

(140) See endnote No. 123.

(141) *Sahih Al-Bukhari*, Hadith No. 4008. & *Sahih Muslim*, Hadith No. 807.

(142) *Sunan Abu-Daawuud*, Hadith No. 5044. & *Sunan Attermidhiy*, Hadith No. 3403.

(143) *Sahih Al-Bukhari*, Hadith No. 6319.

(144) *Sahih Al-Bukhari*, Hadith No. 3705. & *Sahih Muslim*, Hadith No. 2727.

(145) *Sahih Al-Bukhari*, Hadith No. 6312. & *Sahih Muslim*, Hadith No. 2710.

(146) *Sahih Al-Bukhari*, Hadith No. 6320. & *Sahih Muslim*, Hadith No. 2714.

(147) *Sahih Al-Bukhari*, Hadith No. 247. & *Sahih Muslim*, Hadith No. 2710.

(148) *Sunan Abu-Daawuud*, Hadith No. 5096. & Annawawiy's *Al-Adhkaar*.

(149) *Sunan Abu-Daawuud*, Hadith No. 5095.

(150) Ibid., Hadith No. 5094.

(151) *Sahih Al-Bukhari*, Hadith No. 142. & *Sahih Muslim*, Hadith No. 375.

(152) *Sahih Muslim*, Hadith No. 2018.

(153) *Sahih Al-Bukhari*, Hadith No. 5165. & *Sahih Muslim*, Hadith No. 1434.

(154) Obsessive delusions are very serious. The person obsessed with delusions suffers from indecision and suspects all whatever is taken for granted around him. He may eventually end his own life.

(155) For the meanings of the Arabic words in the original Arabic text, one can consult these two dictionaries: *Al-Misbaah Al-Muneer*, by Al-Fayyuumi, and *Al-Muj'am Al-Arabi Al-Assaasi*.